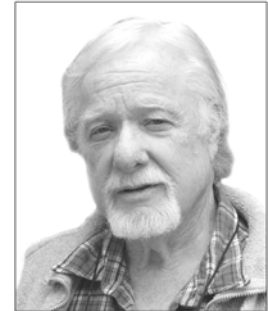


SMITH'S REPORT

On the Holocaust Controversy

No. 157 www.Codoh.com January 2009

See Back Issues at: www.smithsreport.com



Challenging the Holocaust Taboo Since 1990

The Growing Self-Accusation Movement In Germany

By Kevin Käther

Translated by J. M. Damon

[Translator's note.]

Day 2 of the of the Self-Accusation Trial of Kevin Käther

Mr. Kevin Käther is a representative of the growing "Self-Accusation" movement, or citizens' demanding that they be charged and tried for crimes of opinion.

The following trial report reflects the growing courage, enthusiasm and freshness of vision among patriotic young Germans as they answer the call for a new kind of civil disobedience. They are publicly "confessing" the "crime" of expressing opinions critical of their government's inquisitorial enforcement of official historiography, as well as their government's slavish adherence to the outrageous conditions imposed on Germany by the victors of World Wars I and II in clear violation of international law.

In the tradition of Henry Thoreau and Mahatma Gandhi, the new activists demand that they be tried and punished for their crimes.



Kevin Käther

Growing numbers of judges and public officials are also expressing their opposition to governmental tyranny. How long will the present regime be able to resist popular pressure for human rights, a constitution and an end to military occupation by the USA?

Truth Is Coming to the Reich Capitol

Kevin Käther

My self-accusation trial continued on 18 November 2008, and let me begin by saying that it was the best trial day so far! Court resumed shortly after 1 pm, at which time I continued submitting my evidentiary motions, namely the body of facts establishing the scientific validity of Germar Rudolf's analyses of the so-called "gas chambers" at Auschwitz.

Today I submitted the *Rudolf Expert Report on the 'Gas Chambers' of Auschwitz*, making clear to the Court that Rudolf's critics have been unable to disprove it.

For this reason, it is particularly well suited to disprove the lies and atrocity propaganda concerning the alleged murders of millions of Jews and other races.

In order to emphasize the scien-

Continued on page 2

tific validity of the Report, I also read the opposing report of the court-appointed expert Prof. Dr. Henri Ramuz, which he forwarded to the Third District Court in Châtel-St. Denis on 18 May 1997.

The Ramuz report further establishes the scientific validity of Rudolf's work.

The Berlin District Attorney has said that he considers Rudolf's conclusion in his *Lectures on the Holocaust* to be a criminal act. It is a quotation from Prof. Norman Finkelstein's book *The Holocaust Industry*: "Certain Jews falsify and exaggerate the Holocaust for financial and political advantage."

[Prof. Finkelstein has familiarity with the subject of Auschwitz Concentration Camp that is unexcelled among members of his generation, since both his parents were interned there during World War II. He grew up hearing his parents discuss Auschwitz with each other as well as with numerous friends who had also been interned there.—*Trans.*]

In order to establish that Rudolf is correct in his evaluation, and that I too am convinced of its validity, I submitted Finkelstein's book with the legal motion that it be read by the Court in Selbstleseverfahren (in which members of the Court read the evidence for themselves).

My next point was to describe the origins of the Allied legal doctrine of "Manifest Obviousness" (of "Holocaust").

I pointed out that the source and basis of "Manifest Obviousness" cannot even be mentioned in German courts today.

[The Allies borrowed this infamous propaganda concept from the Soviet show trials staged in Moscow during the 1930s, in order to avoid the burden of having to prove that the crimes with which

the German defendants were charged had actually occurred—*Trans.*]

The "Manifest Obviousness" of "Holocaust" was constructed on the phony "determination of facts" presented at the International Military Tribunal in Nuremberg and the subsequent Auschwitz show trials staged at Frankfurt by the vassal BRD (Bundesrepublik or Federal Republic of Germany).

I made clear to the Court that the "determinations of fact" made by the Allied military tribunal could not be used in a legitimate court of law because, as has been definitively proven, they were based upon or obtained through extortion, falsification of documents, suppression of exonerating evidence, torture, false testimony and lying under oath.

In a legitimate court, these "determinations of fact" could not possibly be used to support "Manifest Obviousness."

As supporting evidence for my presentation of facts I submitted Carlos Porter's book *Not Guilty at Nuremberg*, which is particularly informative and well documented.

I made the legal motion that the Court also take his book into consideration through Selbstleseverfahren.

Along with this motion, I also requested an expert witness in the field of contemporary history, who will explain Porter's findings concerning the following.

1. Carlos Porter's study *Not Guilty at Nuremberg* is a historiographical work of highest quality that adheres to professional standards of historical research in its academic development as well as in its determination and evaluation of reliable sources

2. The International Military Tribunal was not a legitimate court of law, but rather a vehicle for vin-

dictive "victor's justice" in legal disguise, which acted in defiance of international law and was therefore criminal in nature.

3. The accused German prisoners and their defenders were not allowed to present exonerating evidence and, in addition, the defense was hindered, bullied and harassed by monstrous stipulations that made defense impossible.

4. The defendants were subject to torture, as described by the National Socialist author and publisher Julius Streicher, before being forced to sign statements that had already been prepared by the victors.

5. The Allied prosecutors committed widespread falsification of documents, while burning tons of documents that would have exonerated the defendants against charges of "war crimes."

6. Disguised as a "commission," the Prosecution had interviewed and coached the witnesses in the absence of the Defense, previous to their appearance before the Tribunal.

7. The charges made during the Nuremberg Show Trials of boiling and roasting Jews were total fabrications made by biased witnesses.

8. The charges made during the Nuremberg Show Trials of making soap from the corpses of Jews were likewise total fabrications made by biased witnesses.

9. The charges made during the Nuremberg Show Trials of murdering Jews with steam were total fabrications made by biased witnesses.

10. The charges made during the Nuremberg Show Trials of tanning human skins and making lampshades of them were total fabrications made by biased witnesses.

11. The charges made during the Nuremberg Show Trials of

weaving stockings of human hair were fabrications made by biased witnesses.

12. The charges made during the Nuremberg Show Trials of murdering Jews with electricity were fabrications made by biased witnesses.

13. The charges made during the Nuremberg Show Trials of murdering Jews by means of a vacuum were fabrications made by biased witnesses.

14. The charges made at the Nuremberg Show Trials of evaporating mountains of corpses with atomic bombs were fabrications made by biased witnesses.

15. Therefore, these claims of the “Manifest Obviousness” of the genocidal murders of millions of Jews could never be accepted by a legitimate court of constitutional law.

My next submission was a comprehensive evidentiary motion 105 pages long, covering all the relevant facts about “Holocaust” with reference to an expert witness for every fact.

This motion included 89 factual determinations that relegate the mendacious ploy of “Manifest Obviousness” to the dustbin of history where it belongs. The only obvious thing about “Manifest Obviousness” is that it is used by unscrupulous prosecutors and courts to suppress empirical truth and to imprison seekers after the truth. If the gentlemen who employ it should be punished for their lies in the way that Pinocchio was punished, they would need bedchambers with ceilings 20 feet high, just to accommodate their noses!

The last evidentiary motion I submitted was rather startling and original, if I do say so myself. Perhaps a brief explanation would be in order here. During my readings, I happened to come across the

number of reparation suits filed by alleged victims of “Holocaust.” According to the Finance Ministry, this number comes to 5,360,710. This brings up an interesting question: if we go along with the number of 6 million murdered Jews, how can 5,360,710 of them be demanding compensation? This absurd situation inspired the following motion:

In my Show Trial AG Berlin (275 Ds) 81 Js 3604/07 (157/08), I hereby move to call an expert witness in Pathology.

My Reason for this Motion:

According to a written notification by the Federal German Finance Ministry of 10 Jan 1980 (VI 6 -01478-P27/79), 5,360,710 claims for “Holocaust” reparations had been approved as of 1 July 1979. This figure gives rise to extremely serious doubts about the number of six million Jewish victims. It has prompted the mother of Prof. Finkelstein, a Jewish woman who with her husband was interned at Auschwitz, to ask this question: If everyone who claims to be a survivor of Auschwitz really is one, then whom did Hitler kill? [Source: *The Holocaust Industry*, p. 85.] By paying these 5,360,710 claims for indemnity, didn't the Finance Ministry deny its own official version of “Holocaust”? The only logical conclusion that can be drawn from this is that the story of the attempted extermination of European Jews by the National Socialists is a lie. Any expert witness in the science of Pathology will explain to the Court that the dead are unable to file claims for reparations.

Berlin, 18 November 2008
Kevin Käther

I believe that with this evidentiary motion I have exposed the ultimate liars; therefore I will spare

myself further commentary. Besides, I have used all my evidentiary motions for the day. In the course of this trial there will certainly be more to follow

Then came the big moment! The judge ruled that two of my evidentiary motions for Selbstle-severfahren (reading by members of the Court) would be accepted. These motions concerned Germar Rudolf's *Lectures on the Holocaust* as well as Horst Mahler's motions on Judaism that were submitted during his trial before Berlin District Court in 2004.

The Judaism motion, which is 511 pages long, develops the thesis that in its relationships with non-Jews, Jewry is governed by a concept of humanity that does not acknowledge non-Jews' claim to freedom.

The judge's acceptance is significant because until now, such evidentiary motions have always been disallowed as “meaningless” and rejected for reasons that were “obvious.”

Of course we must not “count our chickens before the eggs have hatched,” because the case has not been decided.

However, my personal opinion is that just-minded and objective persons cannot close their minds to these two important works.

To do otherwise would be unjust and arbitrary to the point of criminality. These works objectively present all the relevant facts to the reader. They will demolish the historical lies of Germany's enemies, once and for all.

The trial was adjourned until 9 December.

Please disseminate this report as widely as possible.

Kevin Käther <kevinkaether@gmx.de>

Michael Shermer's Ugly Critique of the "New Revisionism"

By Richard A. Widmann

The current issue of Michael Shermer's glossy newsstand magazine *Skeptic* features his article "The New Revisionism: Would we be better off if Hitler had won?" Those familiar with Shermer and *Skeptic* recognize that while Shermer has covered topics such as Holocaust Revisionism, 9-11 theories, and Intelligent Design, the magazine upholds only the orthodox view of any of these subjects. In fact, *Skeptic* is typically only skeptical of the skeptics and rarely if ever of the orthodox.

In his latest article, Shermer takes aim at what he calls "the new revisionism." For those familiar with historical revisionism, it requires digging into the article, which features photographs of David Irving and Mark Weber, to figure out what Shermer is driving at with his phrase and how this differs from revisionism in general.

Initially the article appears to address comments made at the June 2008 Institute for Historical Review (IHR) conference. In reality, however, it is the recent books by Pat Buchanan, *Churchill, Hitler and the Unnecessary War*, Niall Ferguson, *The War of the World*, and Nicholson Baker, *Human Smoke* that seem to have stirred Shermer's interest and vitriol. Shermer claims that this new brand of mainstream revisionism "aims to reconfigure 'the good war' as 'the unnecessary war,' combine the two world wars into one long ethnic and economic conflict that could have been avoided had England left Germany alone, and to demonstrate the moral equivalence

between the Axis and the Allies in the outbreak and conductance of a war whose waging probably failed to help those who most needed it."

It appears that Mark Weber, director of the IHR, pointed out that there is nothing particularly "new" about these recent revisionist treatments and that revisionism of this sort dates back to the 1950's. Shermer seems somewhat doubtful



of Weber's assertion and rather than embracing the truth of the statement, he stands separated from it and notes "according to Weber," when in fact it can be easily verified that revisionist historiography of "the good war" dates back not only to the 1950's but to the 1940's and a whole host of revisionist authors who challenged the popular wisdom of the day.

The first generation of World War II revisionists included F.J.P. Veale and his 1948 *Advance to Barbarism*, Freda Utley's *The High Cost of Vengeance* (1949), Montgomery Belgion's *Victor's Justice* (1949). The 1950's brought

several titles with themes similar to those of the books in question, including Russell Grenfell's *Unconditional Hatred* (1953), Harry Elmer Barnes' *Perpetual War for Perpetual Peace*, Rene Wormser's *The Myth of Good and Bad Nations* (1954) among others.

Shermer takes great issue with an assertion by Mark Weber that it is only a myth that the Allied defeat of Nazi Germany represented a triumph of good over evil. Weber argues, as many revisionists have argued for the past 60 years, that the British-American bombing of German and Japanese cities and the general conduct of the war as well as the ethnic cleansing of civilians following the war shatter the popular myth of the Allies as "good" nations.

Another example of the "new revisionism" according to Shermer is the use of moral equivalence between the actions of the Axis powers and those of the Allies including the Soviet Union. Here, although Shermer mentions the aerial bombardments of Hamburg and Dresden and the atomic bombings of Nagasaki and Hiroshima, he quotes the court historians' figures and refers for example to 35,000 dead (not murdered mind you) at Dresden. He plays fast and loose with the details, attributing David Irving's question "Is there any parallel between Dresden and Auschwitz?" to his 1971 [sic] book *Apocalypse 1945: The Destruction of Dresden*. Irving's book of that title was in fact published in 1995 and was a revised version of his

earlier 1963 volume with a slightly abridged title.

Shermer reveals his limited vision and naivety when considering the question of moral equivalencies. He writes, “The Allies killed innocents on the road to victory, but the killing stopped the moment the Allies won.” He goes on, “Auschwitz and Nanking were no more. The Allies killed into [sic] order to stop the killing by the Axis, and for no other reason. The Axis killed for geography, for political control, for economic power, for racial purification, and for pleasure, and the killing would have gone on and on and on were it not for the Allies. Anyone unable to see the difference should have his license to practice history revoked.”

It appears astounding that Shermer is unaware of the murderous treatment of East European Germans from 1944 to 1950. The Allied revenge against the Germans has been described as “ethnic cleansing” by Alfred-Maurice de Zayas. Maybe “Auschwitz was no more” as Shermer states, but the Soviets ran death camps at Sachsenhausen and Buchenwald. Tens of thousands of deaths have been documented in Soviet-run concentration camps at former Nazi camps. In two major books, James Bacque addressed the huge death rate of German civilians and prisoners of war under Allied occupation.

It is on the level of cheap propaganda to assert that the Allies killed only to stop the killing. Were the Polish officers at Katyn forest murdered by the Soviets to stop the killing? What of the brave defenders of Latvia, Estonia and Lithuania? Were they not fighting the Allied powers when the Soviets rolled their tanks into their countries? Can Shermer really

believe that the Soviets were not attempting to expand geographical power and political control?

It is difficult to believe that Shermer is being genuine in his argument. Perhaps the key to understanding his thoughts is revealed by his statement that the “Axis killed for racial purification.” Shermer takes issue with the idea that the “decline of the west” was a consequence of the Allied victory. That World War II was not a victory for the Allies, but rather a defeat for Western values



Michael Shermer

is anathema to Shermer. This argument is not only taken up by Mark Weber, but is an important subtext of both Buchanan’s and Ferguson’s works.

Shermer launches into a half-baked critique of the “what if” history that he takes such issue with. In fact, of course, if we can attribute negative consequences to the Second World War or the First World War as the authors above have, or to the Holocaust myth (as I have in my “The Holocaust Myth: The New Founding Myth of American Society”), then it is only reasonable that had such events never occurred, the consequences would be entirely different.

While little of this sounds “new” to the informed student of revisionism, Shermer’s use of the

word “new” is intended to suggest some sort of evolving revisionist evil, an angle that he may simply be exploiting to sell more magazines to those even less informed than himself.

Shermer claims that the bottom line of the “new revisionism” is the race question. He believes that the “new revisionists” are longing for a return to some aristocratic order “where everyone knew their place.” Although he calls this aristocratic romance “ridiculous,” he asserts that the real problem of this “new revisionism” is that it will lead to “racial and ethnic cleansing.” Such critiques, however crass, are not new at all. In 1994, Deborah Lipstadt, in her anti-revisionist screed *Denying the Holocaust*, likened revisionists to rats that threaten “to kill those who already died at the hands of the Nazis for a second time by destroying the world’s memory of them.” Shermer in fact takes the argument further than Lipstadt and grossly charges that the logical consequence of “new revisionist” thought is ethnic cleansing.

To prove his point, Shermer looks back to Adolf Hitler. As a flimsy bit of evidence to prove Hitler’s desire to exterminate the Jews of Europe, Shermer relies on Hitler’s comments of January 23, 1942, “It’s the Jew who prevents everything. I restrict myself to telling them they must go away. But if they refuse to go voluntarily, I see no other solution but extermination.” Shermer’s quote ends short however. He doesn’t reveal to his readers that Hitler continues by saying, “A good three or four hundred years will go by before the Jews set foot again in Europe. They’ll return first of all as commercial travelers, then gradually they’ll become emboldened to settle here—the better to exploit us.”

A couple of days later Hitler would say, "The Jews must pack up and disappear from Europe. Let them go to Russia." Although Hitler's language is harsh, his thoughts indicate a program of mass deportation and certainly not mass extermination.

Shermer asserts that the "new revisionism" will lead to the "extermination of masses of people racially or ethnically different from those in power." For Shermer the topic of race is foolishness. He writes, "Every person on Earth comes from a single population of a thousand to ten thousand individuals." He goes on to babble that "differences... are literally only skin deep." Shermer's naivety in this area is incredible.

Shermer surely believes that his egalitarian world view is morally superior to the world view of those who accept racial differences or

would prefer to live among their own people. He doesn't provide any philosophical musings on the subject but seems to accept his own perspective as a type of "natural law" without any need of explanation. Shermer apparently has not spent time challenging his own paradigms, or perhaps he simply understands that political correctness pays his bills.

Shermer's critique of what he calls the "new revisionism" is not only incorrect, it is cheap propaganda, and it is outright dangerous. Shermer is unwilling to accept any criticism of "the good war" or the "greatest generation." Such criticism of our own behavior during those conflicts will apparently lead to genocide.

Shermer misses the point that revisionism has at its core the desire to promote peace and goodwill among nations. To question the

need to drop atomic bombs on undefended Japanese cities while the Japanese were making peace overtures or to firebomb cities filled with innocent civilians is part of what makes us moral beings. Shermer, it seems, would argue that it is okay to torture prisoners or wipe out entire cities in order to prevent the spread of Islamic terrorism.

Since the Second World War millions of people have been murdered by various regimes. Some by the USA in the name of "democracy," some by our old ally, the Soviet Union, some by our trading partner, the People's Republic of China, and some by dozens of other "enlightened" countries around the world. I am not aware of anyone who was killed by a revisionist—not the old ones nor the new ones.

The Importance of an Unimportant Witness

By Thomas Kues

For those who study the alleged homicidal gas chambers of the Auschwitz camp complex, Seweryna Szmaglewska is a rather irrelevant witness. A Polish woman born in 1916, she never claimed to have witnessed a gassing of human beings with her own eyes. Nevertheless Szmaglewska has earned a place in Auschwitz historiography since she and Marie-Claude Vaillant-Couturier—another witness who never claimed to have observed any gassings—were the only former Auschwitz inmates to testify before the International Military Tribunal in Nuremberg after the war's end. In ad-

dition to her court testimony, Szmaglewska also wrote a longer account of her three years in Birkenau, which was translated to English and published as *Smoke over Birkenau* (Henry Holt and Company, New York 1947).

In the book's foreword, the author herself states that "up to January 18, 1945, a total of about five million people were burned in the crematories of Oswiecim [meant is Auschwitz Stammlager] and Birkenau. Of this number more than three million were Jews, poisoned by gas or the victims of epidemics". Even at the time of publication some readers might have

wined encountering this figure. After all, the official Soviet propaganda "estimate" of the number of Auschwitz victims was stated as four million. Where did the extra million come from? Szmaglewska claims that these figures were "given out at the time of the liquidation of the camp by the people working in the Political Department of Oswiecim". One may wonder how inmates in such a privileged position to overhear and pick up information regarding the supposed mass murder managed to give the number of victims as four times that of the total number of people deported to the Auschwitz

camp complex during its entire period of functioning. Are we here dealing with the same mysterious “factor of four” that Pressac “discovered” when researching the autobiographical writings of Dr. Miklos Nyiszli?

As most former Auschwitz inmates who cannot parade with their own eyewitness observations of the alleged homicidal gas chambers, Szmaglewska spends a considerable number of paragraphs on vivid depictions of watery turnip soup, grueling labor, beatings of inmates by Kapos and SS men, and selections of the sick and debilitated (for the gas chambers, of course). Especially enlightening is Szmaglewska’s description of the female inmates’ attitude towards the medical care given in the camp (p. 32):

“Because in the hospital each sick woman is examined by an SS doctor and when suspected of a contagious disease is exterminated, there is among the Polish women the determination to avoid the hospital at any cost. It is generally accepted that: better to lie in the rain and mud than go to the hospital where only death awaits you.”

One can only speculate about how many sick Auschwitz inmates died in vain because of such an attitude, born out of black propaganda and rumor mongering. Szmaglewska of course has it that in regards to typhus, “nothing is done in the camp to eradicate the disease” (p. 36). Why then the numerous delousing chambers, one may ask.

As a certified Auschwitz witness, Szmaglewska also see it fit to provide her (hopefully pious) readers with Dante-esque descriptions of ominous, towering crematory chimneys belching dark smoke and hellish flames (anno 1944):

“In the barracks and among the barracks, under the sky and above the earth, in the moveable air, heavy and motionless as a solid body it [the smoke] fills the mouth, the throat, the lungs, it soaks into the clothes, it penetrates the food. From the two nearest crematories, two pillars crawl out in dark billows, hitting straight into the sky and then falling down in spirals.



Seweryna Szmaglewska

“Sometimes in the dark the lava bursts into active flames, the fire belches powerfully from the throat of the chimney, tearing through the blackness to the deep blue sky and disappearing after a while. Sometimes—especially in the evenings—the crematories vomit flames for long hours, often until morning.”

As has been pointed out by revisionist Carlo Mattogno, no plumes of smoke, whether black or of any color, are to be seen on the air photos of Birkenau taken in 1944, at the very time when 400,000 Hungarian Jews were supposedly gassed and cremated there; and the common claim of flames emanating from the crematory chimneys is nothing more than a rumor or fantasy (“Flames and Smoke from the Chimneys of

Crematoria”, *The Revisionist*, Vol. 2 Issue 1). But why should we trust science, when the eminent witness Szmaglewska in the foreword assures us that she speaks the truth, the whole truth, and nothing else than the truth (p. viii):

“I will give only the data of what I observed or what I myself endured directly. The events described by me took place in Birkenau (Oswiecim II). To avoid any misunderstanding, I wish to state that I do not intend in any way to exaggerate the importance of the facts or to change them for propaganda’s sake. Some things need no exaggeration. All that I write here I am prepared to testify before any tribunal.”

So we poor sinners better believe! But this is not all: the author also somehow knows to tell that “great economies are being made in the use of gas” so that “small children are being burned alive” after having been led inside the crematoria separated from their siblings and parents (p. 286).

Among the book’s highlights of overblown propaganda writing are doubtlessly the anti-German diatribes ascribed by Szmaglewska to a fellow inmate called Barbara, whose “thought is like a sacred light” according to the author. We learn that Germans “in their cave-man mentality (...) can see only murder, loot, and blood as the means to the end of all their endeavors” and that “it is the fault of the German nation that mankind in our times has taken the wrong highway and gone through a period of insanity”, which should not surprise since “the soul of Germany has been bloodthirsty for ages.” According to St. Barbara’s prophecy, “the truth will stand over” Germany “like this pillar of smoke from the crematory” – which must mean that truth is in-

visible rather than indivisible – further the truth will beat Germany “like the crying of the children whom you tossed alive into the fire”, and the German nation itself is doomed to scatter “like the human bones scattered over the fields” (pp. 257-9).

Fortunately (for the entertainment of her readers) Szmaglewska herself is no amateur when it comes to portraying the members of the SS (interchangeably referred to as “Germans” or simply “The German” for the sake of bigoted clarity) (p. 303):

“They [The SS] want to see fear and horror take control of the whole being. Perversely, this is why they torture the corpses, why they torment the dead bodies of women, driving themselves to fury, to ecstasy, to actual foaming at the mouth. Only when they throw the dead body into the fire and see it jump, sizzle, and twist in the flames do they succumb to fits of mad joy. Then the German bursts into wild laughter, gives a salvo of shots into the air, jumps

on his motorcycle and rides madly to one of the other camps where new amusement awaits him.”

Certainly no one in our enlightened age would find such a portrayal to be “over-the-top”? Obviously the camp authorities selected only the most sadistic and perverse of the bloodthirsty SS to supervise and run the place, in order to assure a most effective and problem-free functioning of the camp. We also find a portrayal of SS men, high on drugs, conducting orgies with female guards and German Kapos from the women’s camp (p. 310). This supposedly went on while the prisoners spent “long months” laboring from dusk till dawn, “feeding exclusively on undercooked turnips” (p. 165)!

What then is the importance of Mrs. Szmaglewska and her testimony? To all appearances it is a rather drawn-out and insubstantial description of inmate life in the women’s camp at Birkenau, with no real information whatsoever on the alleged mass killings by gas at the camp. Rather, her importance

lies in the fact that she and the French Jewess and communist Vaillant-Couturier were the only former Auschwitz inmates to testify before the International Military Tribunal in Nuremberg. The Soviet Union and its newly-occupied satellite states choose Szmaglewska and only Szmaglewska, when they could have sent Miklos Nyiszli, Szlama Dragon or Henryk Tauber (Presac’s star witness) to testify before the court about their observations of the alleged homicidal gas chambers at Auschwitz. And where were the key witnesses from the other camps, such as Rudolf Reder and Jankiel Wiernik? Is it possible that the powers behind the IMT preferred having emotionally distressed women ranting before the court room about moldy turnips and burning babies, to committing more or less detailed descriptions of gas chambers and mass gassings to the protocol? Of course, only an accursed heretic would harbor such thoughts...

Just One Step from the Truth: Ian Kershaw and the Final Solution

Hitler, the Germans, and the Final Solution, by Ian Kershaw

International Institute for Holocaust Research, Yad Vashem, Jerusalem.

Yale University Press, New Haven & London, 2008, 394 pages

Reviewed by Paul Grubach

Introduction

Ian Kershaw is a highly acclaimed historian and professor of modern history at the University of Sheffield (Great Britain). Widely considered to be an authority on Nazi Germany, his two-volume biography of Adolf Hitler

was favorably reviewed by numerous mainstream media sources. Considering Kershaw’s stature in academia, one should take very seriously whatever he has to say about Hitler and National Socialist Germany.

According to the short state

ment on the book’s jacket, this collection of essays brings together the most important and influential aspects of Kershaw’s research on the Holocaust for the first time. The titles of the four sections reveal what topics are dealt with: “Hitler and the Final Solution”;

“Popular Opinion and the Jews in Nazi Germany”; “The Final Solution in Historiography”; “The Uniqueness of Nazism.” Without question, this is one of the most important books published in 2008 about the “Final Solution” and the Holocaust.

The “Final Solution” Defined

Kershaw defines “the Final Solution to the Jewish Question” as “the systematic [Nazi] attempt to exterminate the whole of European Jewry [p. 60].” Of course, this is the traditional view, the one currently accepted by mainstream historians.

Kershaw goes on to state the three major questions which, in his view, surround the Final Solution. They are: how and when the decision to exterminate the Jews came about; what was Hitler’s role in this policy of mass murder; and whether the “Final Solution” followed a single order from a long-held program, or did it evolve in a haphazard and piecemeal fashion over a period of time (p. 61).

After posing these questions, he states: “The deficiencies and ambiguities of the evidence, enhanced by the language of euphemism and camouflage used by the Nazis even among themselves when dealing with the extermination of the Jews, mean that absolute certainty in answering these complex questions can not be achieved [p. 61].”

In simple language, he is saying there is room for doubt with regard to the answers mainstream historians have given to the previous questions.

The “Intentionalists” and “Functionalists”

Two camps have arisen among orthodox historians of the Final Solution. Holocaust traditionalist

Deborah Lipstadt points out that “Intentionalists contend that Hitler came to power intending to murder the Jews and instituted an unbroken and coherent set of policies directed at realizing that goal. In contrast, functionalists argue that the Nazi decision to murder the Jews did not originate with a single Hitler decision, but evolved in an incremental and improvised fashion.”[1]



Ian Kershaw

So who does our academic authority on the Final Solution think is right? Kershaw says that “one would have to conclude that neither model offers a wholly satisfactory explanation [p. 269].” One paragraph later, he adds: “The vagaries of anti-Jewish policy both before the war and in the period 1939-41, out of which the ‘Final Solution’ evolved, belie any notion of ‘plan’ or ‘programme.’”

So there you have it. The two orthodox/mainstream theories about the Final Solution are flawed, and, before the war and in the period 1939-41, there was no official, etched-in-stone plan or program to exterminate the Jews. Apparently, the latter assertion implies that the “intentionalist” theory has been falsified.

Did Hitler Order the Extermination of the Jews?

One of the standard dogmas of the traditional Holocaust story is

that National Socialist leader Hitler personally ordered the complete extermination of European Jewry.

Nonetheless, Kershaw admits that a written statement from Hitler that orders the extermination of the Jews has never been found: “Predictably, a written order by Hitler for the ‘Final Solution’ was not found [p. 96].” And then, one page later he again raises skepticism in the reader’s mind with regard to Hitler’s role in the Final Solution: “Research had, in certain ways, then, moved away from the differing hypotheses about the date of Hitler’s decision for the ‘Final Solution’ by implying—or explicitly stating—that no such decision had been made [p. 97].”

He throws even more doubt on the traditional view of Hitler’s role in the Final Solution when he points out that the evidence upon which it is based is fragmentary and unsatisfactory: “It seems certain, given the fragmentary and unsatisfactory evidence, that all attempts to establish a precise moment when Hitler decided to launch the ‘Final Solution’ will meet with objections [p. 100].”

Kershaw concludes with this skeptical admission: “It seems impossible to isolate a single, specific Führer order for the ‘Final Solution’ in an extermination policy that took full shape in a process of radicalization lasting over a period of about one year [p. 101].”

Throughout the book, Kershaw discusses the theories of various mainstream historians of the Final Solution. He points out that these scholars have inferred different interpretations from the same evidence, indicating that the very evidence upon which their interpretations are based is circumstantial. He is just one step away from admitting that their evidence is very weak, or even non-existent.

We quote Kershaw verbatim: “As these varied interpretations of leading experts demonstrate, the evidence for the precise nature of a decision to implement the ‘Final Solution,’ for its timing, and even for the very existence of such a decision is circumstantial. Though second-rank SS leaders repeatedly referred in post-war trials to a ‘Führer Order’ or ‘Commission,’ no direct witness of such an order survived the war. And for all the brutality of his own statements, there is no record of Hitler speaking categorically even in his close circle of a decision he had taken to the kill the Jews—though his remarks leave not the slightest doubt of his approval, broad knowledge, and acceptance of the ‘glory’ for what was being done in his name. Interpretations rest, therefore, on the ‘balance of probabilities’ [pp. 256-257].”

Kershaw concedes that some post-war court testimony of German military officers about the existence of an order from Hitler to exterminate the Jews is bogus: “The early post-war testimony of Einsatzkommando leaders about the prior existence of a Führer order has been shown to be demonstrably false, concocted to provide a unified defense of the leader of Einsatzgruppe D, Otto Ohlendorf, at his trial in 1947 [p. 258].”

So, after the reader is exposed to all of this skepticism and doubt, the question remains: what was the nature of the “Führer order” for the Final Solution? Kershaw claims it is not possible to provide an answer: “The nature and form of the ‘Führer order’, and whether it amounted to an initiative by Hitler himself or was any more than the granting of approval to a suggestion—itsself, in all probability, emanating from the local commanders of the killing units and

broadened into a wider remit—by Heydrich or Himmler, is impossible to establish [p. 259].”

The Unreliability of the Testimonies of Rudolf Höss and Adolf Eichmann

One of the most important pieces of evidence traditionally adduced to “prove” the orthodox view of the Final Solution has been the testimony of the former commandant of Auschwitz concentration camp, Rudolf Höss. Kershaw points out that Höss “recalled after the war receiving the extermination order [to exterminate the Jews] from Himmler in the summer of 1941.” Then, he immediately notes that Höss is untrustworthy as a witness: “But Höss’s testimony cannot be relied upon, and in this case much points to the conclusion that he had erroneously pre-dated events by a year and was really referring to the summer of 1942 [p. 261].”

Another “chief witness” was Adolf Eichmann, a National Socialist bureaucrat who is widely regarded as playing a seminal role in the Final Solution. Consider what Kershaw has to say about the reliability of Eichmann’s testimony: “Eichmann’s testimony in Israel in 1960 was also at times inaccurate. He claimed to remember vividly Heydrich communicating to him two or three months after the invasion of the Soviet Union that ‘the Führer has ordered the physical extermination of the Jews.’ But his memory was frequently wayward when it came to precise dates and time. In this case, too, it is as well not to build too much on such dubious evidence [p. 261].”

Yet, on page 109, Kershaw makes this problematic statement: “Though their testimony is inaccurate in a number of ways and can-

not be trusted with regard to detail, Adolf Eichmann, in effect the ‘manager’ of the ‘Final Solution,’ Dieter Wisliceny, one of his deputies, and Rudolf Höss, the Commandant of Auschwitz, all asserted after the war that the orders passed on to them to implement the ‘Final Solution’ derived from Hitler himself. Second- and third-tier SS leaders directly implicated in the ‘Final Solution’ were in no doubt themselves that they were fulfilling ‘the wish of the Führer.’ There is no reason to doubt that they were correct, and that Hitler’s authority—most probably given as verbal consent to propositions usually put to him by Himmler—stood behind every decision of magnitude and significance.”

Does the reader see the predicament here? He says Eichmann’s, Wisliceny’s and Höss’s testimonies are not reliable, and then he uses their testimonies as a part of an ensemble of testimonies to “corroborate” the orthodox view of the Final Solution.

Kershaw and the “Nazi Gas Chambers”

Professor Kershaw, certainly no revisionist, clearly accepts the traditional view of the Holocaust, as he speaks of the “horror of Auschwitz” (p. 237). Here, he is referring to the alleged systematic murder of European Jewry in the “Nazi gas chambers.”

Despite that, he puts forth evidence that suggests certain “testimonies” to the “Nazi gas chambers” are highly questionable. He writes: “According to postwar testimony provided by his former personal adjutant, Otto Günse, and his manservant, Heinz Linge, Hitler showed a direct interest in the development of gas-chambers and spoke to Himmler about the use of gas-vans [p. 109].”

Buried in a footnote, Kershaw states the reason as to why the “testimonies” of Günsche and Linge with regard to the “Nazi gas chambers” are unreliable: “The passages in question make no mention of Jews and convey the impression that the victims of gassing were Soviet citizens. The text, whose provenance and intended recipient—Stalin—make it problematical in a number of respects, goes on...to claim that gas chambers were first established, on Hitler’s personal order, at Charkov, though, in fact, no gas chambers were erected on the occupied territory of the Soviet Union [p. 115, footnote 66].”

That is to say, it was claimed that homicidal gas chambers were used at Charkov—where it is now known that they never existed.

But even more importantly, Kershaw substantiates what mainstream Holocaust historian Arno Mayer admitted as far back as 1988: “Sources for the study of the gas chambers are at once rare and unreliable.”[2]

Kershaw concurs, for he writes: “Recorded comments about the murder of Jews refer almost invariably to mass shootings by the Einsatzgruppen, which in many cases were directly witnessed by members of the Wehrmacht. The gassing, both in mobile gas-units and then in extermination camps, was carried out much more secretly, and found little echo inside Germany to go by the almost complete absence of documentary sources relating to it [p. 203].”

Not only does Kershaw confirm that reliable documentary sources relating to the “Nazi gas chambers” are almost non-existent, but he also points out that “gas chamber” rumors were circulating throughout Germany, and foreign language broadcasts may have

been responsible for such rumors. “Even so,” Kershaw writes, “the silence [in regard to the secrecy that surrounded the ‘Nazi gas chambers’ and the almost complete absence of documentary sources relating to them] was not total. Rumours did circulate, as two cases from the Munich ‘Special Court’ dating from 1943 and 1944 and referring to the gassing of Jews in mobile gas-vans, prove [p. 203].”

In autumn 1943, a middle-aged Munich woman confessed to have said: “Do you think that nobody listens to the foreign language broadcasts? They have loaded Jewish women and children into a wagon, driven out of the town, and exterminated (vernichtet) them with gas [p. 203].” For these remarks and for derogatory comments about Hitler, she was sentenced to prison (p. 203). Another man was also indicted for having claimed in September 1944 that Hitler was a mass-murderer who had Jews killed by having them exterminated by gas in a “gas-wagon” (p. 203).

Kershaw further points out that because the sources for the study of the Final Solution and the “Nazi gas chambers” are so inadequate, mainstream historians have inferred very different interpretations from the same evidence: “The inadequacy of the sources, reflecting in good measure the secrecy of the killing operations and the deliberate lack of clarity of the language employed to refer to them, has led to historians drawing widely varying conclusions from the same evidence about the timing and the nature of the decision or decisions to exterminate the Jews [pp. 254-255].”

One would think that after admitting that sources relating to the “gas chambers” are very rare and

inadequate, and rumors about “the Nazi gas chambers” were circulated by foreign language broadcasts, Kershaw would at least give some consideration to the Revisionist theory that these “Nazi gas chambers” never existed and were the creations of Allied and Zionist war propaganda. But clearly, this is not possible. The book was published by the International Institute for Holocaust Research, Yad Vashem, in Israel. No further comment necessary

Was Hitler’s Brutality a Response to Stalin’s Brutality?

Kershaw implies that Hitler’s brutal plan to deport Jews was a response to Stalin’s wicked plan to deport ethnic Germans, for he writes: “Now, aware that the war would drag on and conscious that the USA would probably soon be involved, he [Hitler] agreed to demands from a number of Nazi leaders—exploiting Stalin’s deportation of hundreds of thousands of ethnic Germans from the Volga region to the wastes of western Siberia and Kazakhstan to press for retaliatory measures—to deport Germans, Austrian, and Czech Jews to the east even though the war was not over [p. 105].”

Here, Kershaw raises anew this question: to what extent was Nazi brutality a response to Soviet, British and American brutality?

Kershaw and the Religion of the Final Solution

Kershaw admits the Jewish experience in WWII has been elevated to the status of a sacred religion, as the very term “Holocaust”, he points out, was initially adopted by Jewish writers and “has been taken to imply an almost sacred uniqueness of terrible events exemplifying absolute evil, a specifically Jewish fate standing in

effect outside the normal historical process...[p. 237].” He then quotes Israeli historian Yehuda Bauer, who claims the “Holocaust” is now viewed as “a mysterious event, an upside-down miracle so to speak, an event of religious significance in the sense that it is not man-made as that term is normally understood [p. 237].”

Kershaw appears to gently reject this “mystification” of the Holocaust, as he does not even find Israeli historian Yehuda Bauer’s attempt to make the Holocaust appear “unique” as “very convincing or analytically helpful” (p. 271, footnote 2).

Even though Kershaw rejects the state religion of the Holocaust, his mind is still locked up in a dogmatic slumber with regard to the Final Solution.

With regard to Hitler’s writings, speeches and ideas, Kershaw writes: “And, however repulsive,

and whatever their irrational basis, they did constitute a circular, self-reinforcing argument, impenetrable by rational critique, something which we genuinely call a Weltanschauung, or ideology [p. 90].”

This criticism of Hitler hurls right back at Kershaw and the coterie of traditional historians of the Final Solution. As Kershaw has clearly demonstrated in this book, the traditional view of the Final Solution is clearly faulty and questionable. Yet, it is dogmatically believed and promoted anyway. Kershaw’s traditional view of the Final Solution—a Weltanschauung if there ever was one—is a circular, self-reinforcing argument, non-falsifiable and impenetrable by rational refutation.

Kershaw is just one step away from admitting that, maybe, just maybe, there was no Nazi policy to exterminate the Jews, and maybe, just maybe, the “Nazi gas cham-

bers” never existed. Maybe the Final Solution was, after all, a policy of deportation and ethnic cleansing, where Europe’s Jewish population would be removed from Europe by brutal and ruthless means. Maybe the “Nazi gas chambers” were, after all, the creations of Allied and Zionist war propaganda. But because of the dogmatic restraints that surround mainstream historians of the Final Solution, Kershaw just cannot take this most logical step.

Footnotes

[1] Deborah Lipstadt, *History on Trial: My Day in Court with David Irving* (Harper-Collins, 2005), p. 23.

[2] Arno Mayer, *Why Did the Heavens Not Darken?: The “Final Solution” in History* (Pantheon, 1988), p. 362.

Robert Faurisson and Dieudonne: A Scandalous Handshake

The Black French comedian, Dieudonne, provoked outrage by giving a heroism award on stage before 5,000 [!!!!] people to Robert Faurisson. Dieudonne handed the spoof award for “social unacceptability and insolence” before an eclectic audience at *Le Zenith*, the largest music and theatre auditorium in Paris, where the far-right leader Jean-Marie Le Pen, several figures on the French far-left and a popular television quiz show host, Julien Lepers, were all present.

The award was handed to Faurisson—to enormous applause—by a stage-hand dressed as a Jewish deportee, with a yellow star on his chest.

At the end of his new show, which he calls “I Acted the Fool,”



Dieudonne

when Dieudonne summoned Faurisson from the audience, Robert is reported to have looked astonished

as he was handed his prize for social unacceptability and insolence.

“I am not used to this kind of reception,” he told the cheering audience.

“I am supposed to be a historical gangster.”

Asked why he had honored Faurisson at the weekend, the comedian said, “I don’t agree with all his ideas, but for me what counts most of all is freedom of expression.”

When Faurisson appeared on stage at *Le Zenith*, Dieudonne told the audience:

“Your applause is going to be heard a long way from here. This handshake is already a scandal in itself.”

“Inconvenient History”

The Launch of a New Revisionist Blog

By Jason Willis Myers

As readers of *Smith's Report* know, the past few years have been some of the darkest in the history of Holocaust revisionism. Many leading researchers and activists from all over the world have been whisked away by the Thought-Police, sentenced to long prison terms, and isolated from their families and loved ones as well as from the rest of the movement. As the recent Fredrick Toben affair reminds us, the opponents of revisionism and various compliant governments have not given up their desire to silence and punish anyone who dares challenge any part of the Holocaust narrative. Many of these figures, including Toben, were targeted in countries which allegedly respect freedom of speech. There are few safe havens left in this war for the truth!

In these bleak times it is incumbent upon all revisionists to do their part and spread the truth through all possible means. There have been noteworthy efforts and the arrival of new voices and new means to spread revisionist truth during this time. New ideas and new advocates are the only way for the revisionist flame to remain alight. That is why it is with great excitement that I announce to you the coming launch of our revisionist blog!

Several “Holocaust” skeptics and doubters have come together and are working on the Revisionist blog project. It is our hope to create a new source of ideas and material for Holocaust skeptics, all presented in a scholarly and objective manner. Through the estab-

lishment of a unique database of information on a whole host of subjects related to the “Holocaust,” we aim to continue the struggle against the story’s true believers on yet another front. We intend to counter the pervasive anti-revisionist attitude in the mainstream media, and spur new research and encourage open debate on the subject. As Germar Rudolf pointed out in a 2004 speech, revisionism has only just begun to cover the entirety of the subject. We will endeavor to help shine a fresh light on other research-worthy topics, as well as take a look at older issues from a different and fresh perspective.

We know that the revisionist community has been craving more action and material from our writers, researchers, and scholars. It has been years since the last major English-language revisionist book was printed, and many are hungry for new information and insights. Those few nobles who have succeeded in persevering with revisionist work have gained enormous support and a large following:

* Bradley Smith’s film *El Gran Tabu* was well received and sought after by many.

*Denierbud’s *One Third of the Holocaust* video series took off in internet popularity and reached an audience of tens of thousands, if not more. His continued work is also very popular.

*Thomas Kues, a member of the new blog team, has produced many scholarly articles addressing various aspects of the gassing narrative, viewable in the CODOH research library.

Of course, there have been others who have continued the fight for historical truth, but the point remains that there is a hunger for more revisionist activity. The blog project came about as a way to appease that hunger.

During these dark years for revisionism, the world has experienced the “Blog Invasion”, whereby much power and influence has shifted from traditional media into the hands of the blogosphere. Blogs have become so pervasive that a simple Google search for “blog” found over 3 BILLION hits, nearly 130 times more than for the word: “Holocaust”. Non-believers need to latch onto this “invasion” to help spread the truth, and remain current. Until now, however, there has not been a lasting effort to establish a comprehensive revisionist blog in the English language. Though much more limited in scope, one can easily see the power and effectiveness of the medium through Bradley Smith’s *One Person, One Proof* blog.

We are planning to have the blog act as a regular community “newspaper” spreading revisionist news, providing historical analysis on all sorts of questions, some of which remain largely unknown, reviewing books and movies related to the “Holocaust” and revisionism, and allowing an outlet for revisionist work and ideas of others as well. Another mission of the blog is to help refine revisionism, and thereby make it stronger. We will encourage a healthy and respectful forum to help critique fellow non-believers. Such an effort

should be very beneficial, allowing us to strengthen our arguments and correct prior mistakes, instead of carrying on the fight with flawed information. These alterations or revisions will be done with both care and precision.

The current six mainstay contributors, with over 30 years of "Holocaust" research experience, bring various educational backgrounds and viewpoints to our

IN THE NEWS

Kevin Käther of the German Self-Accusation Movement has been sentenced to eight months in prison. All proofs he submitted to the court were rejected as contrary to "the evidence of the established fact". His arguments were not rejected because they conflict with evidence that *makes* the Holocaust an established fact. They were rejected because the Holocaust *is* an established fact.

Faurisson writes: "I do not have the German text of the Käther's judgment but, usually, it is like at Nuremberg, article 21 on 'common knowledge' and 'judicial notice.' It is in the tradition of the 34 historians (Léon Poliakov, Pierre Vidal-Naquet and 32 others; among them the most prestigious: Fernand Braudel) who answered me.

"It must not be asked how, technically, such a mass-murder was possible. It was technically possible since it happened' (*Une déclaration d'historiens*, *Le Monde*, February 21, 1979). I never received any other answer.

"On February 21, 2009, it will be the 30th anniversary of that statement. I guess it was a Jewish declaration for ever (in saecula saeculorum)."

work. All of us have been active "deniers" over the years, and have involved ourselves in the spread and defense of revisionism. Even so, we strongly encourage other revisionists to express their views on "Inconvenient History" as well, for it is as much your project as it is ours. We will allow Guest Contributors to help provide a variety of revisionist views, particularly on focused historical topics. We by

The Sentencing of Wolfgang Fröhlich of the FPÖ (Freiheitliche Partei Österreichs = Austrian Freedom Party) to 6 Years and 4 Months for the Crime of Understating "Holocaust"

Saturday, December 13, 2008
From: "neues-aus-berlin@betriebsdirektor.de"

Translated by J. M. Damon

It is another very dark day for justice and the law.

In the case of the Engineer Wolfgang Fröhlich: yesterday the Appellate Court in Vienna pronounced verdict in his appeal trial on account of excessive severity of sentence. (The lower court had imposed a sentence of 6 years and 4 months, with 5 years still a possibility). The appeal was rejected. The sentence imposed by the lower court was upheld in full. Needless to say, certain circles are jubilant. Once again an intrepid scientist and historian, tireless champion of human rights and critic of official falsehoods has been taken out of circulation for many years! This is a real catastrophe. It is yet another national scandal providing more evidence of the complete bankruptcy of the justice system in Austria, which still pretends to be a constitutional state.

no means aim to be "heroes" of revisionism, but will labour to encourage free debate, spur on new ideas, and unplug others from the "Holocaust" matrix.

A specific launch date for Inconvenient History is not yet set, but it is expected that we will be up and running well before Spring arrives. We will keep you informed via *Smith's Report* and other avenues.

In Austria, scientific research as well as all criticism of officially decreed historiography, along with



Wolfgang Fröhlich

the laws limiting freedom of speech imposed by the Allies over 60 years ago, are enforced by political show trials that impose many years of imprisonment. A Gedächtnisprotokoll ("recollected record") of the trial summarized the whole procedure, which belongs on a third-rate burlesque stage. (Austrian courts do not keep a running account of what goes on during trial.)

The amazing servility of the Defense can be explained only by the fact that if the defending attorney had represented the accused as professional ethics require, he too would have faced criminal indictment for the crime of "Resurrecting National Socialism."

The Defense made the incredible statement that "democracy"

must find measures to correct persons who feel obligated to support the truth and must therefore go to prison. Whose side is such a defense attorney on?

It is of course much simpler and easier to do as Parliamentary President Graf of the FPÖ did: during his inauguration he completely threw his convictions overboard, flying his banner in the direction of the politically correct wind.

The Defense tells us that if we criticize the draconian laws against National Socialism we will be imprisoned for many years, always under the same pretext. The Court does not accept counter evidence.

It is astounding that such conditions exist, while the government pretends to continue its support of the Enlightenment ideal of freedom of opinion and research, as well as support of the Convention on Human Rights.

Fröhlich argued that he had always written to the same limited circle of addresses. His attorney argued that a democracy should

find other means for reforming errant persons and pleaded for mitigation of punishment! The Prosecution argued that as an incorrigible repeat offender he deserved the punishment he received.

Fröhlich argued that he never committed the offense of which he was convicted, namely complete denial of "Holocaust." The presiding judge responded that if this were true he would not have been convicted, and that he could address nothing except his sentence. Fröhlich pointed out that under such laws as these, freedom of research cannot exist, to which the presiding judge responded that it is up to Parliament to change the laws.

Australia has again been pilloried by Israel's Simon Wiesenthal Centre for its failure to prosecute Nazi war criminals.

After being ranked lower than Syria in the centre's annual report in May, director Dr Efraim Zuroff gave Australia a fail mark this

week for "its continued failure to extradite suspected Nazi collaborator Charles Zentai" to Hungary.



Dr Efraim Zuroff

Jeremy Jones, an expert on the issue who works at the Australia/Israel & Jewish Affairs Council (AIJAC), said, "I think there is a moral issue that people really need to believe that until their dying day, there is a chance there will be a knock at the door and they will made accountable for any crime they have committed."

**Miriam Nisbet, Director
Information Society Division,
Secretary of the IFAP Council
UNESCO06**

06 December 2008

Dear Madam:

Your latest News Report from the UNESCO Communication and Information Sector's news service, dated 05 December 2008, is headlined

**"Content in Local Languages
is as Essential as Connectivity."**

Your release reads in part: "The power of the Internet is multiplied when people are able to access and use content in their lo-

cal languages, agreed a group of experts who opened the 2008 Internet Governance Forum in a ses-



Miriam Nisbet

sion on Reaching the Next Billion: Multilingualism ... Content in local languages is as essential as

connectivity. People must be able to create and receive information in their local language and to be able to express themselves in ways their peers can understand."

We could not agree more. Yet there is an issue here that you have not addressed.

In Germany, Austria and France, for example, people are not able to "create and receive information in the local language" – that is, in German or French – about the Holocaust question because it is prohibited by law, law that is not challenged by UNESCO. Are we to take this to mean that you agree that people should be allowed to "create and receive information" in their local language only in "some" lan-

guages? If so, in which languages other than German and French is it agreed by UNESCO, and by you, that people should NOT be allowed to create and receive information freely?

Your response will be much appreciated.

Sincerely,

Bradley R. Smith, Founder

Committee for Open Debate
on the Holocaust
PO Box 439016
San Ysidro CA 92143

Desk: 209 682 5327

Web: www.codoh.com

Advancing the UNESCO mandate to encourage a free flow of ideas, not for a preferred minority, but for all.

OTHER STUFF

Below is what Norwegian comedian Otto Jespersen said on Thursday, 27 November on the country's largest commercial TV station. The director of the station defended the comic.



Otto Jespersen

"I would like to take the opportunity to remember all the billions of fleas and lice that lost their lives in German gas chambers, without having done anything wrong other than settling on persons of Jewish background."

A week later Jespersen, in his weekly TV appearance, concluded by wishing the Jews a happy Christmas. But then, as an afterthought, he said this was not proper as the Jews had murdered Jesus.

Two years ago the same comedian burned pages from the Tannach (the Bible used in Judaism) in front of a TV camera, but this was no reason by the station to terminate his employment.

Jespersen observed at that time that he wouldn't burn the Koran, however, if he wanted to live longer than a week.

Another cheer for another "stand-up."

January will be a busier month around here than December was, for the usual reasons. There's a lot on our plate for 2009. Contributions in December were up—way up--over the previous months, and there is enough funding here to kick off the Campus Project again. This is outreach to the center of the academic world, the world responsible for allowing media, and government as well, to allow the Holocaust Marketing Industry to exploit the taboo against an open debate on the Holocaust question.

The last week in January a conference will take place in Berlin sponsored by The German Federal Agency for Civic Education called "Perpetrator Research in a Global Context." There is work for me to do here.

I believe I have imagined a way to use my Internet Blog by tying it in to a new manuscript. I'll make printouts of the Blog to readers of SR who are not Online.

I am slowly but steadily catching up with the publishing schedule for SR. The November issue was not mailed until 22 November. The December issue on 14 December. This issue, for January, will be in the mail a few days earlier, and with some perseverance the February issue should be in the mail the first week of that month.

The chemo infusions began slamming me hard in October, that's my excuse for falling behind schedule here, but I am finished with them now for the foreseeable

future so will not have that excuse in the coming weeks.

I am behind in the office work here as well. My apologies for not yet acknowledging many of you have contributed so generously. I will absolutely catch up with you ASAP.

Bradley

Smith's Report

is published by

Committee for Open Debate
On the Holocaust
Bradley R. Smith, Founder

For your contribution of
\$39

You will receive 12 issues of
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In Canada and Mexico--\$45
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11 February 2009

Dear Friend:

This is a rewrite of the cover letter I sent to hard-copy subscribers of Smith's Report. It's a rewrite because of what's going down with the Bishop Richard Williamson press scandal.

First, an update on the Campus Project. The ad that I sent you here last month was published at Youngstown State University in The Jambar on 03 and 10 February. YSU is not the first campus I would have wanted to place the ad, but as it turned out we have a reporter on the ground in the Youngstown community and it was only practical that I would take advantage of her offer to track the story for me. Sometimes it's best to go with the way the chips fall, rather than hold to your own plan, no matter how on-target you believe you are. The Jambar has already heard from the Anti-Defamation League and the YSU Judaic and Holocaust Studies Committee. You can read their letters in The Jambar [here](#).

At the same time, the ad has been refused by several student newspapers, is still in negotiation at other campuses, and now I have reworked the text—again.

The story is all over the print press and the Internet, but you may not have heard yet about how Bishop Richard Williamson (British) gave a six-minute interview on Swedish television where he stated that he does not believe Jews were killed by Germans in gas chambers. Not one. It's the biggest revisionist story in a long time. It came out of the blue. It was followed by an Italian, Father Floriano Abrahamowicz, who told the Italian press that while he understands there were gas chambers, he does not know that Jews or anyone else were killed in them. The Elie Wiesels and Deborah Lipstadts are beside themselves. What's next with our Catholic free-speech radicals?

This is the biggest revisionist story to hit the public in Europe and America since the Revisionist conference that took place in Tehran in December 2006. In this instance it's pure, **old-time revisionism**. No hedging around. No gas chambers. No Iranian background that can be used to dismiss what Bishop Williamson says. His response is short and sweet. You will see below how I have modified the text of our ad meant for campus newspapers to feature Bishop Williamson's straight-forward, simple, incendiary observations, and have eliminated text that does not apply directly to our One Question With Proof campaign.

A QUESTION FOR THE U. S. HOLOCAUST MEMORIAL MUSEUM

British Bishop Richard Williamson is being condemned by the Vatican and Jewish organizations for saying he does not believe Germans killed Jews and others in execution gas chambers during WWII. Is he wrong? Is he right? How can we know?

I have asked the Director of the Center for Advanced Holocaust Studies at the U.S. Holocaust Memorial Museum, Dr. Paul Shapiro, **“to provide, with proof, the name of one person who was killed in a gas chamber at Auschwitz.”** I copied his colleagues at the Museum. Dr. Shapiro does not respond. His colleagues do not respond. I have asked more than 2,000 American academics the same question. None has responded. Why?

Is there one person at the USHMM, or the Vatican, or one professor among the Holocaust scholars on this campus, who is able to answer my question? Am I wrong to ask this question? Tell me why. I can be reached at bradley1930@yahoo.com

Bradley R. Smith, Founder

Committee for Open Debate on the Holocaust www.codoh.com

The Bishop Williamson story is a groundbreaker. That’s where we want to be. Down here on the ground, breaking apart the Great Taboo that has been such a disaster for Western culture. I understand the irony of reaching you via the Internet to forward a campaign in the print press, but that is one of the beneficent ironies of the web. Down here is where it counts most. On the ground.

When I last worked with the Campus press that campaign became, and still stands, as the most effective revisionist outreach project to have taken place in America. Today we are doing exceptionally well via the Internet, what with the CODOH Library, the CODOH Forum, and the CODOH Founder’s Page. As I have reported here, during nine months in 2008 we had more than 10,000,000 (ten million!) hits on the CODOH pages. And now, with the fall-out from the Williamson interview on Swedish television, those numbers have skyrocketed.

We have the right concept. It’s powerful, brief, and goes to the heart of the matter. One Name With Proof. Every student will understand the implications of the question. Every professor understands the significance of why she must evade it. We are only asking a question. We will judge every response on its merits—if we are ever to get a response.

You financial help in paying for these advertisements, and the attendant work associated with it, is very much appreciated. One supporter alone can assure that this campaign will go over the top.

That's how it was last time. One supporter took care of the bulk of the expenses. One. At the same time, every (every) contribution helps, and is very much appreciated.

To support this campaign please use the Donation link provided in the email.

Thanks.

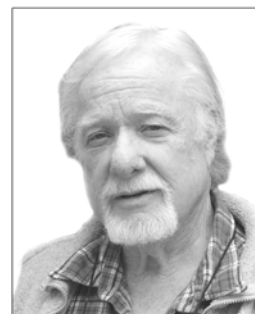
Bradley Smith

SMITH'S REPORT

On the Holocaust Controversy

No. 158 www.Codoh.com February 2009

See Back Issues at: www.smithsreport.com



Challenging the Holocaust Taboo Since 1990

In January Mark Weber published an article titled "How Relevant is Holocaust Revisionism?" In effect, he says not very. I asked a few important names at one time associated with the Institute for their reactions to Weber's article. I made no suggestion as to what any respondent might write. So here we have Arthur Butz introducing the issue, Mark Weber's full article, reactions from Serge Thion, Ted O'Keefe, Richard Widmann and others.

Mark Weber and IHR Are Not Relevant to Revisionism

Arthur R. Butz

Last August, in postings that related to a conference he had recently attended, Mark Weber made it clear that he was not a revisionist.* However one had to read, rather than just skim, Weber's August articles to see this. In particular, his article "A Zionist Smear: The ADL Attacks an Islamic Peace Conference" (<http://www.ihr.org/news/aug08adl.html>) endorsed, by implication but clearly, a remark in a speech by Malaysia president Mahathir Mohammed: "The Europeans killed six million Jews out of twelve million." Though Robert Faurisson and I, and a few others, immediately saw the point, the article had little impact on the community of revisionists, perhaps because its title related to a com-

monplace ADL activity that the author was protesting.

In September there was activity directed to bringing this important matter to the revisionist community generally, but I suppose that activity was suspended on account of the pressure of other matters, e.g. the Fredrick Töben affair. Incidentally, on Sept. 30 I drove Töben to the airport for that ill-fated flight to London, and I mentioned Mark Weber's revealing article to him.

On Dec. 2 Faurisson directed the following two questions to Weber:

1. Do you believe that the Germans decided on and planned a physical destruction of the European Jews? ("the specific crime")
2. Do you believe in the existence and the use by the Germans

of homicidal gas chambers or gas vans? ("the specific weapons of the specific crime")

As I write this Faurisson has gotten no reply. Those two questions relate fundamentally to the historic mission of IHR and were asked of the Director of IHR by a key former associate of the IHR, under circumstances wherein the Director's adherence to the mission was obviously in question. Weber was ethically obligated to answer.

I suspect that Mark Weber's new article "How Relevant is Holocaust Revisionism?" was Weber's way of responding to the pressures being brought by Faurisson. To those of us who have been concerned with this problem since this past summer, the new article reveals perhaps only one new thing that I shall explain below. To oth-

ers, it reveals that Mark Weber is not a revisionist. Only because the title of the new article is provocative is it now widely recognized by the revisionist community that Mark Weber is not one of us.

The fact that Weber is not a revisionist is important, and its treatment here required only a few words. Mark Weber's thoughts on the question that the title of his new article raises are less important but require more words. I shall comment on those thoughts anyway.

Weber's title commits a common sin, namely, challenging or asserting the relevance of something without specifying what the relevance is supposed to apply to. It is obvious nonsense to ask "When will the train reach?" It has to be something like "When will the train reach Detroit?" Therefore I shall try to determine what Mark Weber thinks revisionism is irrelevant to, and frankly the answer is unimportant. If revisionism's central claims are wrong then it ought to be abandoned. Why wonder about its relevance to anything? For example, I concede that revisionism is irrelevant to baking pies, but that doesn't make me a non-revisionist. What, then, does Mark Weber think revisionism is irrelevant to?

About half-way through his paper he seems to answer the question begged by his title, by making a curious assumption. He writes

"But despite a discouraging record of achievement, some revisionists insist that their work is vitally important because success in exposing the Holocaust as a hoax will deliver a shattering blow to Israel and Jewish-Zionist power."

His relevance, then, would appear to be in terms of fighting Israel. I doubt that I know even one

revisionist whose revisionism is so motivated. On the other hand, we tend to note that implication as an observation. I suppose all of us agree that the success of revisionism would be bad for Israel, and we understand that much of the persecution we suffer is based on that fact. We do not wish Israel well.



Arthur Butz

I wrote many years ago, in the Foreword to my book *The Hoax of the Twentieth Century*, that my historical investigations were motivated by my "Noting the obvious ways in which this legend is exploited in contemporary politics, notably in connection with the completely illogical support that the U.S. extends to Israel". That political judgment of mine didn't make me a revisionist; the investigations that were thereby motivated made me a revisionist. I found rubbish.

Serious revisionists promote revisionism because it is historically correct, not because it's bad for Israel. I would be a revisionist even if it were good for Israel. I suppose one could find people who think we help Israel in some devious or backhanded way.

Mark Weber's presumption, that we should be motivated to harm Israel, says more about his motivations than ours, and some-

thing about his concept of IHR's mission.

However that is not the worst of it. After seeming to have explained, mid-way through the article, what revisionism is allegedly not relevant to, Weber upsets the whole cart. He notes that in recent years "the Holocaust assumed an important role in the social-cultural life of America and western Europe," but he also claims that in today's political context the "Holocaust imagery [is] less relevant."

It is difficult for me to deal with these less important aspects of Mark Weber's recent article because of this confusion regarding what revisionism is supposedly irrelevant to and the nature of the current political-cultural scene. The last is, we are asked to believe, characterized by both Holocaust obsession and an irrelevance of the Holocaust legend to contemporary problems.

That is confusing, but unimportant. I think the Holocaust obsession is a contemporary problem, and a big one that sheds light on many other problems.

Others may wish to parse Mark Weber's thoughts more carefully, but I have no patience for that. It is a waste of time. As I noted earlier, I would be a revisionist even if it were helpful to Israel. Mark Weber is not a revisionist, evidently because he no longer sees revisionism as an effective weapon against Israel. That suggests that in the past his adherence to revisionism was to gain a propaganda tool against Israel. That evaluation of him is new, at least for me.

Jan. 11, 2009

*Here I use the term "revisionist" only in the sense of "Holocaust revisionist" = "Holocaust denier", though I am aware that some comrades dislike the last label.

LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me that I can, or cannot, use your name.

Richard Widmann

Mark Weber, the Director of the Institute for Historical Review, has recently written and distributed widely over the internet an article, "How Relevant is Holocaust Revisionism?" This article gets a number of key points completely wrong but clearly identifies the reason for the IHR's lack of achievement over the past number of years.

The key point for me in Weber's article is his assertion that "some revisionists insist that their work is vitally important because success in exposing the Holocaust as a hoax will deliver a shattering blow to Israel and Jewish-Zionist power." While it is now clear that the latter is Mark Weber's principle interest, he joins the ranks of revisionism's detractors by asserting that Holocaust revisionism is largely a means to an end. This has been the position of organizations like Nizkor and the Simon Wiesenthal Center as well as authors including Deborah Lipstadt and Michael Shermer.

Lipstadt for example wrote in her *Denying the Holocaust*, that revisionists use half-truths and lies to "shroud their true objectives." Likewise, Nizkor has posted on their home page for years the statement, "The real purpose of Holocaust revisionism is to make National Socialism an acceptable political alternative again." While revisionists could easily refute this statement in the past, now some-

one who was viewed as an important spokesman for revisionism is making a similar contention.

In fact, of course, revisionism is not the means to any political end. It is a historical methodology; one that is intended to correct the historical record in light of a more complete set of facts. Perhaps Ted O'Keefe put it best in an article he wrote for the *Journal for Historical Review* when he wrote, "Why Holocaust Revisionism? I think Thomas Jefferson answered that question over two centuries ago, when he wrote: 'There is not a truth existing which I fear, or would wish unknown to the whole world.'"

Mark attempts to justify his position by noting "Over the past ten years, sales of IHR books, discs, flyers and other items about Holocaust history have steadily declined, along with inquiries about Holocaust history and requests for interviews on this subject." A quick look at the Website of the IHR shows the real reason for this downturn in sales. The last IHR published Holocaust revisionist title offered for sale was published in 1989! The other titles are the result of the work of other revisionists in general and most notably that of Germar Rudolf. The IHR is not selling Holocaust revisionist books because they have nothing new to offer. The CODOH Website had over 10 million hits in 2008. This hardly demonstrates a shrinking interest in the subject.

Like many others I look back fondly at the years of serious revisionist activity and publishing by the IHR. This latest missive demonstrates what many have been unwilling to acknowledge. The Institute for Historical Review is no longer a part of our struggle. The time has come to move on and look to new individuals, new organizations, new publications, and

new ways to get out the good news of Holocaust revisionism.

Chip Smith

Just read Mark Weber's "How Relevant is Holocaust Revisionism?" The thrust of his argument is nicely distilled in the closing paragraph: "Setting straight the historical record about the wartime fate of Europe's Jews is a worthy endeavor. But there should be no illusions about its social-political relevance. In the real world struggle against Jewish-Zionist power, Holocaust revisionism has proved to be as much a hindrance as a help."

In my view, this tells us much more about Weber's priorities than it does about the relevance of revisionism in a more disinterested, or less politically preoccupied, context.

I don't think the state of Israel should have been established where and how it was, if at all. But there it is, and there is nothing I can do about it. It bothers me precisely as much as Watergate. The struggle to which Weber refers, is not my struggle. I am more interested in mass psychology and the stronghold of taboo; I am more interested in intellectual freedom, and the fascinating possibility that some of the most sacred truths of our time are largely grounded in rumor and propaganda and myth and falsehood. I am more interested in the mind of Michael Shermer than in the machinations of a socio-political power structure, which I believe is largely and insipidly rooted in aggregate intellectual and temperamental traits anyway. Generally speaking, Jews are smarter, more creative and more consanguine than other peoples. You might as well argue with a barometer.

As Weber gears up for battle, cultural deracination is already

chipping subversively at the power dynamic he identifies and opposes. My 28-year-old wife is half-Jewish and she doesn't give a damn about Holocaust-upmanship, or Israeli hegemony. She thinks my interest in HR is a nerdish hobby, which is sort of true. But her grandmother believes in Jewish lampshades and soap, and her father is an armchair Zionist. They're good people, people with whom I disagree about certain things that really aren't worth the trouble. But they won't be around much longer.

Weber mentions the presence of Holocaust memorials in virtually every American city. There is something terribly conspicuous and almost desperate about this

fact alone. Some Jewish kids will be wise to it. Some already are. The most vocal and prominent critics of Israeli policies toward the Palestinians are Jewish. And some of the most adamant kneejerk supporters of the same policies are devout Christians. Chomsky is a superstar in every college town. And Finkelstein runs laps around Dershowitz. If I were chatting it up over drinks with Mark Weber, I'd tell him to check back in a couple of generations.

In the meantime, the adventure of revisionism should remain more narrowly focused on facts and science and history and scholarly skunkwork, perhaps with a bit more appreciation for social psy-

chology. I recently had a fascinating exchange with Denierbud about the McMartin-era Satanic abuse hysteria and how that narrative might tie in with Crowell's thesis regarding the socio-genetic origins of the gas chamber stories. I think it's a promising angle, and one worth pursuing. Even a convinced Zionist might be fascinated by the possibility, which, of course, is more profoundly about human nature than political power.

Politics is a prickly refuge, but truth for truth's sake -- well, that's another matter. There are no illusions here. States come and go, but knowledge is a river.

How Relevant is Holocaust Revisionism?

Mark Weber

This is the article in full written by Mark Weber and addressed by Arthur Butz above and others following. I have informed Mark that I will publish his response to his critics.

For more than 30 years, writers and publicists who call themselves revisionists have presented evidence and arguments questioning generally accepted accounts of the Holocaust. Some of these researchers have shown impressive fortitude -- defying smears, abuse, physical violence, and worse.¹

In countries where "Holocaust denial" is a crime, skeptics have been fined, imprisoned or forced into exile for expressing dissident views on this issue.² These victims of what amounts to a blatant suppression of free speech include

Robert Faurisson and Roger Garaudy in France, Siegfried Verbeke in Belgium, Jürgen Graf and Gaston-Armand Amaudruz in Switzerland, and Ernst Zundel and Germar Rudolf in Germany.

Revisionists have published impressive evidence, including long neglected documents and testimony, that has contributed to a more complete and accurate understanding of an emotion-laden and highly polemicized chapter of history.

I have played a role in this effort. In published writings, in lectures, and in courtroom testimony, I have devoted much time and work to critically reviewing the "official" Holocaust narrative, to countering Holocaust propaganda, and to debunking specific Holocaust claims.

But in spite of years of effort by revisionists, including some serious work that on occasion has forced "mainstream" historians to make startling concessions,³ there has been little success in convincing people that the familiar Holocaust story is defective.

This lack of success is not difficult to understand. Revisionists are up against a well-organized, decades-long campaign that is promoted in the mass media, reinforced in classrooms, and supported by politicians.⁴

Tim Cole, a history professor and prominent specialist of Holocaust studies, has written in his book *Selling the Holocaust*: "From a relatively slow start, we have now come to the point where Jewish culture in particular, and Western culture more generally, are saturated with the 'Holocaust'. In-

deed, the 'Holocaust' has saturated Western culture to such an extent that it appears not only centre stage, but also lurks in the background. This can be seen in the remarkable number of contemporary movies which include the 'Holocaust' as plot or sub-plot."

Between 1989 and 2003 alone, more than 170 films with Holocaust themes were made. In many American and European schools, a focus on the wartime suffering of Europe's Jews is obligatory. Every major American city has at least one Holocaust museum or memorial. The largest is the US Holocaust Memorial Museum in Washington, DC, which is run by a taxpayer-funded federal government agency, and draws some two million visitors yearly.

A number of countries, including Britain, Germany and Italy, officially observe an annual Holocaust Remembrance Day. The United Nations General Assembly in 2005 approved a resolution introduced by Israel to designate January 27 as an international Holocaust remembrance day.

In the United States and western Europe, the Holocaust has become a venerated, semi-religious mythos. Prof. Michael Goldberg, an eminent rabbi, has written of what he calls a "Holocaust cult with its own tenets of faith, rites and shrines." In this age of secular "political correctness," Holocaust "denial" is the modern equivalent of sacrilege.

A major reason for the lack of success in persuading people that conventional Holocaust accounts are fraudulent or exaggerated is that -- as revisionists acknowledge -- Jews in Europe were, in fact, singled out during the war years for especially severe treatment.

This was confirmed, for example, by German propaganda minis-

ter Joseph Goebbels in these confidential entries in his wartime diary:⁵

Feb. 14, 1942: "The Führer [Hitler] once again expresses his resolve ruthlessly to clear the Jews out of Europe. There must be no squeamish sentimentalism about it. The Jews have deserved the catastrophe that they are now experiencing. Their destruction will go hand in hand with the destruction of our enemies. We must hasten this process with cold ruthlessness."



Mark Weber

March 27, 1942: "The Jews are now being deported to the East from the *Generalgouvernement* [Poland], starting around Lublin. The procedure is a pretty barbaric one and not to be described here more definitely, and there's not much left of the Jews. By and large, one can say that 60 percent of them will have to be liquidated, while only 40 percent can be put to work. The former Gauleiter of Vienna, who is carrying out the operation, is proceeding quite judiciously, using a method that is not all too conspicuous. The Jews are facing a judgment which, while barbaric, they fully deserve. The prophecy the Führer made about them for having brought on a new world war is beginning to come true in the most terrible manner.

One must not be sentimental in these matters."

April 29, 1942: "Short shrift is being made of the Jews in all eastern occupied territories. Tens of thousands of them are being wiped out."

No informed person disputes that Europe's Jews did, in fact, suffer a great catastrophe during the Second World War. Millions were forced from their homes and deported to brutal internment in crowded ghettos and camps. Jewish communities across Central and Eastern Europe, large and small, were wiped out. Millions lost their lives. When the war ended in 1945, most of the Jews of Germany, Poland, the Netherlands and others countries were gone.

Given all this, it should not be surprising that even well-founded revisionist arguments are often dismissed as heartless quibbling.

But despite a discouraging record of achievement, some revisionists insist that their work is vitally important because success in exposing the Holocaust as a hoax will deliver a shattering blow to Israel and Jewish-Zionist power. This view, however, is based on a mistaken understanding of the relationship between "Holocaust remembrance" and Jewish-Zionist power.

Even before World War II, the organized Jewish community was playing a major role in the political and cultural life of Europe and the United States, and the Zionist movement was already very influential. Although propaganda about the wartime catastrophe of Europe's Jews was a factor in American society during the 1950s and 1960s, it was not until the late 1970s that "the Holocaust" began to play a really significant social-political role. It was not until the late 1970s and early 1980s that the

term began to appear as a specific entry in standard encyclopedias and reference books, and became an obligatory subject in American textbooks and classrooms.

In short, the Holocaust assumed an important role in the social-cultural life of America and western Europe in keeping with, and as an expression of, a phenomenal increase in Jewish influence and power. The Holocaust “remembrance” campaign is not so much a *source* of Jewish-Zionist power as it is an *expression* of it. For that reason, debunking the Holocaust will not shatter that power.

Suppose *The New York Times* were to report tomorrow that Israel’s Yad Vashem Holocaust center and the US Holocaust Memorial Museum had announced that no more than one million Jews died during World War II, and that no Jews were killed in gas chambers at Auschwitz. The impact on Jewish-Zionist power would surely be minimal.

Although “Holocaust remembrance” remains well entrenched in our society, its impact seems to have diminished in recent years. In part this is because the men and women of the World War II generation are nearly all gone. But another factor has been a major shift in the world-political situation. The collapse of the Soviet Union and the Soviet empire, the end of US-Soviet “Cold War” rivalry, the Nine-Eleven terror attack in 2001, the US invasion and occupation of Iraq, and current world economic crisis, have ushered in a new era – one in which the Holocaust imagery of the 1940s is less potent because it’s less relevant.

Criticism of Israel and its policies has become much more common in recent years, even in the United States. Among thoughtful

men and women, and especially in the youth, sympathy for Israel has fallen perceptibly, while skepticism about the role of the Holocaust in society has grown. Tony Judt, a prominent Jewish scholar who lives and works in New York, wrote recently:⁶

“Students today do not need to be reminded of the genocide of the Jews, the historical consequences of anti-Semitism, or the problem of evil. They know all about these – in ways our parents never did. And that is as it should be. But I have been struck lately by the frequency with which new questions are surfacing: ‘Why do we focus so much on the Holocaust?’ ‘Why is it illegal [in certain countries] to deny the Holocaust but not other genocides?’ ‘Is the threat of anti-Semitism not exaggerated?’ And, increasingly, ‘Doesn’t Israel use the Holocaust as an excuse?’ I do not recall hearing those questions in the past.”

This shift has also been noticed at the Institute for Historical Review. Over the past ten years, sales of IHR books, discs, flyers and other items about Holocaust history have steadily declined, along with inquiries about Holocaust history and requests for interviews on this subject. At the same time, and obviously reflecting broader social-cultural trends, there has been a marked rise in sales of IHR books, discs, flyers and other items about Jewish-Zionist power, the role of Jews in society, and so forth. This has been matched by an increase in the number of inquiries and requests for interviews on those issues.

Jewish-Zionist power is a palpable reality with harmful consequences for America, the Middle East, and the entire global community. In my view, and as I have repeatedly emphasized, the task of

exposing and countering this power is a crucially important one.⁷ In that effort, Holocaust revisionism cannot play a central role.

One influential statesman who seems to understand this is the former prime minister of Malaysia, Mahathir Mohammed. In a much-discussed address delivered at an international conference in October 2003, he spoke forthrightly against Jewish-Zionist power, while making clear that he accepts the familiar “Six Million” Holocaust narrative. In the global struggle against this power, he said, “we are up against a people who think ... We cannot fight them through brawn alone. We must use our brains also ... The Europeans killed six million Jews out of twelve million. But today the Jews rule this world by proxy. They get others to fight and die for them.”⁸

Setting straight the historical record about the wartime fate of Europe’s Jews is a worthy endeavor. But there should be no illusions about its social-political relevance. In the real world struggle against Jewish-Zionist power, Holocaust revisionism has proved to be as much a hindrance as a help.

Notes

1. “Jewish Militants: Fifteen Years, and More, of Terrorism in France.” *The Journal of Historical Review*, March-April 1996 (<http://www.ihr.org/jhr/v16/v16n2pFaurisson.html>)

2. M. Weber, “Toben’s Arrest: A New Assault Against Free Speech.” Oct. 2008 (http://www.ihr.org/other/oct08_toben.html)

3. Robert Faurisson, “The Victories of Revisionism.” Dec. 2006 (http://www.fpp.co.uk/Auschwitz/Faurisson/at_Teheran_conf_2005.html, and http://www.codoh.com/view_points/vprfvict.html); R. Faurisson, “Impact and Future of Holocaust Revision-

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4. M. Weber, "Holocaust Remembrance: What's Behind the Campaign." Feb. 2006. (http://www.ihr.org/leaflets/holocaust_remembrance.shtml)

5. These Goebbels diaries quotes are from: Louis P. Lochner, ed., *The Goebbels Diaries* (Doubleday, 1948), pp. 86, 147-148, 195; Wilhelm Staeglich, *Auschwitz: A Judge Looks at the*

Evidence (IHR, 1990), pp. 88-89; David Irving, *Goebbels: Mastermind of the Third Reich* (London: Focal Point, 1996), pp. 387, 388, 392.

6. Tony Judt, "The 'Problem of Evil' in Postwar Europe," *The New York Review of Books*, Feb. 14, 2008, pp. 33-35.(<http://www.nybooks.com/articles/21031>)

7. M. Weber, "In the Struggle for Truth and Justice." August 2008.(<http://www.ihr.org/other/aug08weber.html>); M. Weber, "The Israel Lobby: How Important Is It." Nov 2007. (

http://www.ihr.org/other/0711_weberugene.html) See also: M. Weber, "A Straight Look at the Jewish Lobby." Dec. 2007 (<http://www.ihr.org/leaflets/jewishlobby.shtml>)

8. J. Aglionby, "Fight Jews, Mahathir tells summit," *The Guardian* (Britain) , Oct. 17, 2003.(<http://www.guardian.co.uk/world/2003/oct/17/malaysia>) Quoted in: M. Weber, "In the Struggle for Peace and Justice: Countering Jewish-Zionist Power." August 2008.

On Mark Weber's Gloomy Mood

Serge Thion

In the Roman Legions the older, most experienced soldiers were called the "old ones". That is the exact meaning of "veterans". After campaigning for 25 years they were demobilized and given some piece of land, in the border areas, in order to create a self-sustaining web of farms run by Army people, guarding the *limes*.

The little, or, let's say, tiny fighting movement called Holocaust revisionism, really started in the 50s'. One or two generations have already disappeared. Harry Elmer Barnes, Austin App, David Hoggan in the US; Francois Duprat (murdered 1978), Paul Rassinier, Maurice Bardèche in France; Johann von Leers, Thies Christophersen, Josef Ginsburg, Otto Remer, Wilhelm Stäglich in Germany, passed away. The veterans of today are getting old, sick, lame, tired, fed up with this insane persecution (S. E. Castan, in Brazil). Some retire or claim they in-

tend to do so (Zündel, his lawyer Doug Christie, Töben).

Others realize that, though impaired by the coming of age, they cannot retire as the smell of blood in the next battles has become a vital drug (Faurisson, 80; Bradley Smith, Ingrid Rimland). Anyway, those who have been once involved in Revisionism are considered as tainted and they cannot simply choose another professional life (Leuchter, now driving school buses, Lindner, many others). Some have simply slipped away into some no man's land (Felderer, Cole, Garaudy). Others go on soldiering in a rather secretive life: Arthur Butz, Carlo Mattogno, Ahmed Rami, Henri Roques, Jürgen Graf, Joaquin Bochaca, Gaston-Armand Amaudruz, Canadian allies of Zündel, Udo Walendy, Georges Theil, all of them constantly under endless threats. They still can write but have renounced public life. There are tolerated if they keep mute.

Others are in prison, Zündel, Germar Rudolf, Horst Mahler, and some have simply vanished from the screens (no names, here). In his article Weber mentions "Ernst Zundel and Germar Rudolf [in prison] in Germany." He fails to remind us that both have been arrested by official police forces in the USA, under ridiculous and false reasons, and forcibly delivered to the German totalitarian justice system. The legality of those arrests and "extraordinary renditions" has not yet been established. Democracies know very well how to get rid of the rules they have established. So, revisionists are not safe even in the countries which have not (not yet ?) enacted laws to ban them. See the arrest and the 50-days in prison in London of the passenger Frederick Töben, in transit, November 2008. The denial of the law was so blatant : the grey monster had to release its prey.

Among the "veterans", Mark Weber is probably one of the

youngest. He is in a particular situation as Director of the Institute for Historical Review. He carries the responsibility to maintain afloat this small institution. In 30 years, the audience, the impact, the public image in front of an evolutive demand, have changed, deeply changed. WW II events are as remote as Roman gladiators for most of the younger people. They know that States do lie and they don't quite see why they would need to commit themselves in the unveiling of one particular lie — about the gas chambers, whose nature anyway looks more and more mythological.

The mysteries of Sept. 11 are much more gripping and exciting. In one word, the generations who come after the one who lived through WW II are more and more disinterested. Already 10 years ago, Zündel was explicit: those who contributed to his fighting funds were dying away and were not replaced. This is a fact of life. As a consequence, the level of financing declines and the level of activities follow the same trend.

Besides, the level of activities deployed by revisionist researchers themselves has notably declined. If I look for new ground-breaking works, I find nothing really new. The only *active* researcher is Carlo Mattogno, in Italy, who digs into a gigantic mass of archives he was wise enough to Xerox, together with Jürgen Graf, in the big archival centers of Eastern Europe in the early 90's. I am not sure this would be possible now.

Is revisionism dead? As an open quest, an intellectual commitment, it has probably reached its limits. But the results are there and the frenzied activities of its Zionist adversaries remain quite inconsistent. They are renewing

the same type of attacks again and again, ceaselessly, with no success.

Now, all this does not preclude Weber, or anyone else, to freely evaluate the weight of revisionism in the historical culture of contemporary societies, and the fast growing, and limitless, expansion of Holocaustomaniac activities, buildings, museums, commemorations, spreading everywhere like a prairie fire, etc. Jews spend millions of dollars, and cause public spending in the tens of millions of dollars to build inane "holocaust museums", full of falsifications, lies and delirious interpretations. The press campaign is permanent. The political agitation is boiling everywhere. The hallucination permeates everyone everywhere all the time. Saturation is reached.

The cultural world ignores a book like *My Holocaust* by Tova Reich who totally demolishes the Holocaust complex and describes it as a farce organized by greedy liars and bandits. All right. The revisionists have never been able to tame the tide. As Weber says, "it was not until the late 1970s that 'the Holocaust' began to play a really significant social-political role." No. This was planned, organized and financed by the Zionist State. The first act of this new drama was written by Ben Gurion with the Eichmann trial in 1961. He explicitly said he was looking for a means to maintain the existence of Israel because he was not very confident that military might alone was enough, in the long run. Israel could not afford to lose one single war and he thought the killing-of-the-Jews device was a perfect instrument to protect the Zionist State by making everyone else in the world guilty of not supporting the Jews.

To make the argument short, it is enough to say that the strength

of the Holocaust tale and of the smashing of revisionism is provided by the State of Israel itself, its political network, its dominance of the media world, its limitless funding. What is the price of Truth? When Israel will disappear "from the pages of time", as predicted by Imam Khomeyni, the mirror will crack, and the revisionists will be free. It's a matter of patience. Remember that the Zionist entity has reached only half of the duration of the Crusaders' Jerusalem kingdom, a thousand years ago. "Some revisionists insist that their work is vitally important because success in exposing the Holocaust as a hoax will deliver a shattering blow to Israel and Jewish-Zionist power. This view, however, is based on a mistaken understanding of the relationship between 'Holocaust remembrance' and Jewish-Zionist power." says Weber.

That was indeed an illusion shared by *some* revisionists. The analysis of the political reality is beyond the purview of Holocaust revisionism and, of course, a wide range of opinions is available for all different revisionists to pick from.

We have all seen the Institute of Historical Review drift away from the serious matters of revisionism. Little by little it has transformed its content and publications. There must be a practical reason: in order to survive, and pay the salaries, it has to find a public and feed this public with items that it wants, in order to be fed. It is like the polar bear on a broken piece of icepack, drifting with the currents. It is trying to find a rationale to the drift. It's the currents, stupid!

Now it was not useful to remind us of the suffering of the Jews. No revisionist ever denied

the very harsh treatment inflicted upon them by racist Nazis. "Millions lost their lives" says Weber. Good enough, but how many millions? No one can give a seriously established answer.

Finally the only sentence I really object to is the last one: "Holocaust revisionism has proved to be as much a hindrance as a

help." I even object to one particular word: *hindrance*. Does that mean that Weber, after all, regrets having missed the traditional career that was promised to him as a young laureate in history, if he had not chosen to side with the damned ones? I believe that revisionism has all along been a formidable booster to reflection, understand-

ing, unveiling hidden parts of historical reality, an intellectual challenge that can not be matched in many disciplines. A hindrance? Certainly not.

A hammer for many anvils.

Jan. 10, 2009

Relevance, the Holocaust, and the Halfocaust: On Mark Weber's Farewell

Ted O'Keefe

A recent statement by Mark Weber on the "relevance" of Holocaust revisionism has caused considerable consternation among Holocaust revisionists. It's easy to see why. In it the director of the IHR, who is arguably the world's only salaried Holocaust revisionist, asks whether Holocaust revisionism is relevant to "exposing and countering" what he calls "Jewish-Zionist power," and answers with a ringing no.

Strangers to Holocaust revisionism may be able to read Weber's statement as a rueful but objectively grounded leave-taking of a movement that the author had served for nearly thirty years.

Such a reading of this declaration would be a mistake, however, above all for any revisionist who might be lulled by its apparent reasonableness. Studied with care, "How Relevant Is Holocaust Revisionism" is more revealing than relevant, despite its author's studious efforts to obscure the matter, above all on the question of his opinion on the accuracy of the case for Holocaust revisionism.

Weber concedes the decades-long persecution of revisionists, though he doesn't ask why so ineffectual a movement is dogged so fiercely by a power that he claims it scarcely threatens. Yet as generous as he is in detailing revisionist suffering and martyrs, Weber is grudging and unspecific when he comes to the achievements of Holocaust revisionist researchers (whom he calls "writers and publicists").

Damning with feeble praise, Weber writes: "Revisionists have published impressive evidence, including long neglected documents and testimony, that has contributed to a more complete [*sic*] and accurate understanding of an emotion-laden and highly polemical chapter in history." He speaks of "some serious work that on occasion has forced 'mainstream' historians to make startling concessions," but relegates those concessions to a footnote (no. 3).

What inkling from Weber's pallid words would any but a well-informed revisionist have of the breakthroughs that have not merely

destroyed long-vaunted "evidence" for the Holocaust but sent its "mainstream" historians" reeling, many times compelling them to abandon long-proclaimed and central tenets, and occasionally forcing them to publicly acknowledge revisionist victories? To name just a few victoriously won concessions from leading "mainstream" historians:

—the acknowledgement that there is no documentary evidence for a plan or order for exterminating European Jewry;

—the admission that no documentary or other material evidence for homicidal gas chambers has been found;

—the disavowal of numerous formerly alleged gas chambers;

—the dismissal of testimonies central to the gas chamber myth, from Nazis such as Rudolf Höss and Kurt Gerstein and from "survivors" like Miklos Nyisli, Rudolf Vrba, and Filip Müller;

—the massive downsizing of previously claimed death figures,

Jewish and otherwise, at camps such as Auschwitz and Majdanek.

In fact each of the above breakthroughs is drawn from articles by Robert Faurisson cited in Weber's footnote to his "startling concessions" line quoted from above. That Weber has conceded these triumphs, however tacitly, makes all the more startling his effort to offer, in contradictory stead, a boneless version of the fate of WWII European Jewry that can only be called a Halfocaust. Studiedly bland and cautious (like much of Weber's output), this Halfocaust was "a great catastrophe" in which "millions" of Jews were displaced and deported to brutal internment, and "[m]illions lost their lives."

Disregarding the revisionists' findings (including not a few of his own), Weber presents no evidence in support of his Halfocaust other than a handful of inconclusive extracts from the Goebbels diaries. In place of evidence comes the *ipse dixit* that "no informed person disputes" Weber's Halfocaust—and a further dismissal (framed obliquely, as is his manner) of "even well-founded revisionist arguments" (presumably including those enumerated above) as "heartless quibbling." And, should there be any doubt remaining as to the director of the Institute for Historical Review's break with Holocaust revisionism, Weber's warm embrace of the claim of a former Malaysian prime minister that "[t]he Europeans killed six million Jews out of twelve million" ought to be enough to dispel it.

Strange statements for a revisionist. Indeed, with its appeal to dogma, consensus, and sentimentality, the Weberian Halfocaust ends where the Holocaust revisionists began, forty and fifty years

ago, scrutinizing—often at great personal costs—the evidence for the alleged extermination of some six million Jews, searching for its orders and plans, for the machines of systematic destruction, and the demographic evidence for WWII Jewish mortality.

Weber claims to be jettisoning Holocaust revisionism on "practical" grounds so that he and what's left of the IHR can be more effective in the struggle against "Jewish-Zionist power." Whether submitting, on the specific issue of the Holocaust, to the equivalent of an ideological delousing with a kosher version of Zyklon-B will make a revisionist a more formidable opponent of that power will shortly be seen, as Weber offers himself as a guinea pig. To be sure, there is something to his considerations of practicality, but his essay fails as an objective assessment of even the import of the Holocaust for "Jewish-Zionist power" and its opponents.

Weber concedes the power and influence of the Holocaust cult, then claims that it is a mere tentacle of the "Jewish-Zionist power" (here abbreviated to JZP). If so, why does the JZP invest so heavily in it? Why does it pursue "Holocaust deniers" with a fury that other opponents of the JZP are spared? Could it be that the JZP considers revisionists a grave threat because it knows that the Holocaust is deeply vulnerable? And if the JZP is powerful enough without the Holocaust, how would scuttling Holocaust revisionism meaningfully weaken it?

Likewise with his claims that the Holocaust only came into its own, politically and otherwise, in America and Europe in the 1970s. Has he not heard of its role in justifying the 1947 partition of Palestine, the recognition and support of

Israel since 1948, the extortion of vast "reparations" by Zionist leaders since the 1950s—to name a few of its more important effects? As for the claim that the influence of the Holocaust has lately been receding in the wake of 9/11, has Weber forgotten the invasion of Iraq and the calls for attack against Iran, largely justified by fears fanned of another Jewish holocaust through atomic and other weapons? Is he unaware of powerful ("Jewish-Zionist") neocon calls for U.S. intervention, warranted by supposed inaction during the WWII Holocaust, to stop alleged "genocides" around the world? Has he not read of the latest spate of Holocaust movies wished on us last Christmastide?

Aside from erecting a couple of straw men (how many revisionists have believed that "Jewish-Zionist power" is based chiefly on the Holocaust myth, or that revisionist scholarship, unaided, can bring down the Jewish-Zionist citadel?), the arguments rebutted above are Weber's case for his and (if he has his way) the IHR's abandonment of Holocaust revisionism. In his fumbblings to assess the relevance of Holocaust revisionism, he has neglected to ask how relevant is its truth.

Ordinarily, the defection of someone of the prominence that Mark Weber has had among revisionists would be a severe blow to morale, but Weber has been fudging on the gas chambers and other questions for years. Publicly upbraided by other revisionists, including Robert Faurisson and Fritz Berg, he has provided no satisfactory answers for what amounts to his timorous fence-sitting. And, though he has made some genuine contributions over the years, he has shown at best modest talents as a researcher and writer, and (for

some years now) less than modest industry and production. In his essay Weber blames the IHR's undeniable decline in recent years on Holocaust revisionism; many qualified revisionist observers (including this writer, who knew and worked with Weber at the IHR and elsewhere over some 25 years) consider Mark Weber, IHR's director since 1995 and its principal since 2003, chiefly responsible for transforming the Institute from the powerhouse of revisionism worldwide to revisionism's rotten borough.

Whether Mark Weber will continue to draw a salary, from what is increasingly the mere shell of the IHR, in order to renounce Holocaust revisionism in the hope of a few more radio interviews and speaking invitations is still unclear. With or without the opportunity to expend the Institute's remaining resources in exchange for promulgating his commonplace observations on Jews and Zionists, it is unlikely that he will gain entrée, as he now desires, to many of those circles in which accepting the Holocaust myth is a prerequisite

for criticism of "Jewish-Zionist" excesses. His long revisionist past and his questionably orthodox Holocaust will see to that.

Neither fish nor fowl, out in the open in no-man's-land, barring a penitential visit to a Holocaust shrine in Los Angeles, Washington, or Jerusalem, Weber may seem worthy of sympathy to certain revisionists—unless they are mindful of the responsibility that he has shirked, and the trust he has betrayed in his striving to replace veracity with expediency.

Vrba and Wetzler Meet Himmler

Thomas Kues

Rudolf Vrba and Alfred Wetzler were the two Slovak Jews who in early 1944 escaped from Auschwitz Birkenau and wrote the so called Auschwitz Protocol, which included the first "reliable information" on the alleged Nazi "death factory" to reach the west. Wetzler was the taller, slimmer and slightly less verbose of the two, the Costello to Vrba's Abbott. But while Vrba in 1958 migrated to Israel and from there on to Canada in 1967, wrote books, made an academic career and had the honor of making a fool of himself at the 1985 Zündel Trial, Wetzler remained behind the Iron Curtain, leading a rather unremarkable life until his death at seventy in 1988. He did not stay entirely silent on the issue of Auschwitz however, since in 1964 his book *Čo Dante nevidel* ("What Dante did not see") was published in Bratislava under the pseudonym Jozef Lanik. The previous year

Vrba had published his own Auschwitz memoirs, *I Cannot Forgive*. Compared to Vrba, Wetzler's prose is more detailed and florid. He also preferred the rare practice of writing his autobiography in third person, referring to himself as "Karol", and to Vrba as "Val". His book was not translated until 2007, when it was published as *Escape from Hell* by Berghahn Books.

A pivotal part in both Vrba's and Wetzler's books is the description of Heinrich Himmler's alleged visit at the time of the inauguration of the first new Birkenau crematoriums. Vrba uses it as the opening to his book. He himself does not tell his exact position at the time of the visit, but Wetzler (p.47) places him just beside the road that led between Krema II and (the yet unfinished) Krema III. Wetzler himself claims to have observed the visit from the door opening of a small wooden mortuary situated about

one hundred meters south west of Krema II.

What was the date of the visit? According to Wetzler, it was sometime in late March 1943. He mentions two crematoria as being in operation. While Krema II was finished on March 15, Krema III was not inaugurated until June 25 that year. On the other hand Krema IV was finished on March 22. One could thus assume that Wetzler meant the last week of March. Vrba though makes the claim that the visit took place in January (*I Cannot Forgive*, Bantam Books, Toronto 1964, p.10), at a time when all the crematoria were still under construction and heavy snow covered the ground. How Vrba could mistake January for March becomes even more curious when one reads Wetzler's description of the weather that day: "The spring sun shines brightly" making some SS men "unbutton their collars

because the sun beats down on them” (p.49, 53).

According to Wetzler (p.47), the Reichsführer’s convoy consisted of twelve cars. Himmler sat in car number five. When Himmler and his SS men, together with “a few civilians” step out of their cars in front of Krema II and III they are greeted by Auschwitz commandant Rudolf Höß and a sixteen-man band playing “Entry of the Gladiators”. They then wait until two minutes past ten (in the morning) when a caravan of open lorries arrive carrying Jewish prisoners. Wetzler writes (p.48) that both he and Vrba had “a good view” of the whole thing, but Vrba’s own description of the two arrivals is radically different. Vrba claims, based on an unknown source, that Himmler arrived to the camp already at eight in the morning, but then spent two hours having breakfast at Höß’s house before belatedly arriving at the crematoria accompanied by Höß. Vrba mentions only one car. He also has it that the Jewish victims arrived well before that and had been pushed inside the gas chamber by 9 o’clock. The SS man whose job it was to pour Zyklon B inside the chamber had to sit waiting on the roof for nearly two hours while other SS ran around trying to contact Himmler and Höß. Vrba does not mention how the Jews arrived to the Krema. Wetzler has 1,200 Jews arrive packed on the lorries. He describes Himmler overseeing the unloading and exchanging words with a female victim. In Himmler’s entourage Wetzler manages to identify a number of civilians, among them Kurt Prüfer of Topf und Söhne and Max Faust of Degesch. From his much closer distance Vrba does not see a single person in civilian clothes.

The Zyklon B then arrives, as per Wetzler, at the same time as the victims are about to enter the crematorium. Two, not one, medical orderlies “with black flashes” climb up on the gas chamber roof once all victims are inside. Neither Vrba nor Wetzler specify the number of introduction openings on the roof. Wetzler has his orderlies carrying at least two cans, while Vrba speaks of a single “box”.

Since neither Vrba nor Wetzler claims to have entered any of the Birkenau crematoria, their descriptions of what supposedly followed can only be attributed to imagination or hearsay. Despite this Wetzler portrays the gruesome alleged procedure with lavish detail (p.50):

“The people who not so long ago were worried about their baggage, who a few minutes earlier accepted the attentive services of the SS men, turn rigid and look up to where tiny crystals drop out from showerheads. A gas quickly issue from the crystals, they inhale it now, a sharp, poisonous substance. Himmler, his eyes glued to the window, eagerly watches as the people behind the steel door are progressively seized by spasms, as they wring their hands, tear their hair, turn rigid. The gas rises up, the children twist longer in terminal spasms.”

According to Wetzler the gassing took ten minutes, while Vrba implies an unspecified longer duration. Wetzler has Himmler glued to the gas chamber’s peephole the entire time, his face “red with excitement” as he loudly praises the murder method as “genial” and “sensational”. In Vrba we read that

Himmler looked through the peephole for a few minutes and spent the rest of the time discussing the process with Höß.

Once the gassing was over Himmler and his entourage immediately left the crematorium. This is at least what Wetzler claims. Vrba on the other hand writes that Himmler staid and watched the handling of the corpses “with a keen interest”, not leaving the building “until the smoke began to thicken over the chimneys”. This would of course imply that the “Sonderkommando” was present in the Krema during Himmler’s entire visit. Wetzler however contradicts this, stating that the prisoners in the Sonderkommando waited in their quarters in the men’s camp until Himmler and his entourage had left (p.53).

According to Wetzler, the victims of the gassing observed by Himmler made up only one half of a larger transport from Cracow. The second half supposedly arrived in the afternoon and was gassed on the evening of the same day. Höß and Himmler returns to watch also this gassing. No later second gassing is mentioned by Vrba. As for the number of victims, Wetzler states that the victims of the first gassing numbered 1,200, while the second batch of 30 lorries carried on average 60 people per vehicle, that is 1,800 people. Two of these lorries were supposedly delayed due to engine trouble and missed the gassing (p.54). Thus 2,880 people were gassed that day according to Wetzler. Vrba states that a total of “3000 Polish Jews” were gassed (p.10). This may not seem to be much of a contradiction. The larger then the surprise when one turns to the brief description of this alleged event in the 1944 Auschwitz Protocol:

“Prominent guests from BERLIN were present at the inauguration of the first crematorium in March, 1943. The “program” consisted of the gassing and burning of 8,000 Cracow Jews. The guests, both officers and civilians, were extremely satisfied with the results and the special peephole fitted into the door of the gas chamber was in constant use.”

In a deposition made by Vrba at the Israeli Embassy in London for submission at the Eichmann trial and which is appended to *I Cannot Forgive* (p.269) we read:

“I was present at the arrival of every transport to Auschwitz, or, if I was not present, as these were done in shifts, I was able to get figures from my workmates. So I was well

in a position to obtain rather exact figures of how many people arrived in Auschwitz.”

How peculiar then that Vrba, nineteen years after the writing of the Auschwitz Protocol, suddenly would write down the death toll of that fatuous day with over 60%.

Even in the weird world of Holocaust witness testimony it is rare to find two witness accounts that contradict each other so blatantly, and on so many details, as the descriptions of the alleged 1943 Himmler visit in Vrba and Wetzler. It was no doubt fortunate for Vrba that Wetzler’s book was never translated in his lifetime. What, one may wonder, would have happened if also Wetzler had testified at the Zündel Trial, with *Escape from Hell* available to the sharp-shooting Zündel defense team?

But what about other witnesses to the same alleged event? What about the camp commandant himself, Rudolf Höß? His prison memoirs are often touted as one of the most important witness accounts on Auschwitz. Yet one will look in vain for a description of the early 1943 Himmler visit in it. On page 233 of the 1959 American edition of *Commandant of Auschwitz* we read:

“My next meeting with Himmler was in the summer of 1942 when he visited Auschwitz for the second and last time.”

The last time he visited Auschwitz? Mr. Höß surely must have had some trouble with his memory, forgetting about that marathon breakfast with the Reichsführer and everything.

A LONE ACTIVIST

ZAN OVERALL

You will recall that in the last issue of SR Richard Widmann wrote a very critical article titled Michael Shermer’s Ugly Critique of the “New Revisionism.” Michael Shermer is the editor of the magazine SKEPTIC: Extraordinary Claims, Revolutionary Ideas, and the Promotion of Science. He writes a column on such matters for The Scientific American. He’s a nice guy, but he’s got a problem (as Mark Weber demonstrated on camera during a debate with Shermer at an IHR conference some years ago). It is via chance alone that I received the following story from Zan Overall, which is a

remarkably relevant follow-up to Widmann’s article.

On Sunday, Dec. 14, 2008, I presented some Holocaust revisionist literature to Skeptic Society members arriving for their meeting at Cal Tech. I think of their “meetings” as religious services with Dr. Michael Shermer officiating as their pastor.

Although their speakers opine on impressive scientific subjects (“black holes” that day) the group seems bound together by their fervently held materialistic philosophy or “(ir)religion.” It is rare that they do not end up on the conventional, conformist side of any controversy. They hold that: crop circles are manmade; the Apollo missions were real; the “Man from Stratford” wrote the plays and poems; Intelligent Design is bad while Darwinist Evolution is good. The irony is that while the Skeptics

Society worships Darwin today, if they were transported back to 1850 their mindset would put them solidly in the camp of Bishop Usher.

I passed out some twenty copies of Mark Weber’s pamphlet “The Holocaust---Let’s Hear Both Sides” [this is the article Mark wrote for us when we, together, founded CODOH in 1988, though he does not say that on the IHR leaflet—Ed.]. Before the meeting I gave one to Michael Shermer and showed him my two placards *du jour*.

One read:

**“MILLIONS EXECUTED IN
GAS CHAMBERS?
MILLIONS DOUBT THAT!
YOU SHOULD TOO!
HERE’S WHY:**

(Here I had a row of pages from the pamphlet itself.)

The other placard read:

**EISENHOWER'S DEATH CAMPS!
AN AMERICAN "HOLOCAUST!"**

Below that I talked about those camps, the Allied terror-bombing of German civilians, and gave directions on how to access information. The text in caps is large enough to read from 15 or 20 feet. The other text is for those who come close. I make the placards by printing the text on my computer at different magnifications and scotch taping it onto the placards.

Dr. Shermer was understandably busy and only had time to say sarcastically that he thought I was concentrating on Obama's citizenship. I had said something about being a "multi-tasker." (During a previous dispute on some particular issue, I had been called a monomaniac. I always deny that. I state that I am a maniac on many subjects.)

Some people took the pamphlets willingly. Others expressed scorn for my placards and I had to shame them into taking a pamphlet saying, "A true skeptic looks at both sides of an issue." And I explain that the word "skeptic" comes from the Greek word "*skeptikos*," which meant only "thoughtful" not "doubting."

I do not enjoy preaching to the choir. I enjoy confronting people with whom I disagree, trying to stay civil and engaging. Not always succeeding. Although people you confront rarely convert on the spot, I feel you still do some good: by planting a seed of knowledge that can blossom later by showing that we are intelligent people with solid arguments; and by angering your opponent enough for him to research a subject to prove you wrong.

There were two bright spots in the day. One man told me he

agreed with me completely. Doubting my good fortune, I asked "Are you being ironic?" He said "No," and later added that he had heard a little about the Eisenhower Death Camps but was grateful for the leads I had given him.

One of the S.S. members mentioned that the "Skeptic's Forum" run by the Skeptics Society is discussing the Holocaust and "four or five" of the posters are of my opinion. They are probably revisionists taking the opportunity to confront the benighted. I used to do that in that forum. You can check this out at skeptical.com. On the main page choose "FORUM." Then under topics go to General and then "Holocaust Revisionism." Looking at the topics they appear to reflect several viewpoints. Readers might want to jump in there.

I have been going to Skeptics Society meetings for years. I call myself "The Skeptics' Skeptic." The psychologist Charles Tart believes that group thinkers (such as the Skeptics Society) are living in a "consensus trance," as are the people who hold to the Received Story of the Holy Holocaust According to the Blessed Elie Wiesel.

I'll close with an open letter I wrote to these *soi-disant* "Skeptics." Never published by them of course.

An Open Letter to The Skeptics Society from Zan Overall

Why do you call yourselves "Skeptics?" "Devoted Defenders of the Paradigm" would be more accurate. Skeptics are intellectual rebels who challenge the views of those in authority, often risking reputation, livelihood and sometimes life itself. In every instance I am aware of, The Skeptics Society comes down on the side of authority, risking nothing!

A Skeptics Society member teaching English Lit somewhere risks nothing agreeing with his department head that the "man from Stratford" wrote the plays and poems.

A Skeptics Society member teaching psychology risks nothing agreeing that intelligence is a function of a material body and expires with that body.

A Skeptics Society member risks nothing at a cocktail party by decrying Intelligent Design and "going way out on a limb" in defense of the Theory of Evolution.

Do you so-called "skeptics" ever stick your necks out?

I hear you saying, "We can't help it if they finally got the paradigm right and we recognized that fact!" That's what they all say---in every era about every paradigm.

It just came to me! You are skeptical about one thing. You are skeptical about skepticism. If you had lived in his day, you would have been heaping up faggots and arguing over the privilege of applying the torch to Giordano Bruno, a skeptic worthy of the name.

Zan Overall,
The Skeptics' Skeptic.

AT THE LAST MINUTE

Swedish television has aired an interview with Catholic Bishop, Richard Williamson, in which he said:

"I believe that the historical evidence is strongly against — is hugely against — 6 million Jews having been deliberately gassed in gas chambers as a deliberate policy of Adolf Hitler," he said

"I believe there were no gas chambers," he added.

[More on this next month.
Maybe a lot more.]

MARK WEBER AND ME

Over the past couple years Mark Weber and I have had maybe four extended conversations. In each instance we ended up discussing The Institute for Historical Review and the relevance of Holocaust revisionism to the issues that are now being addressed by the Institute. Mark's position was that revisionism is a weak instrument in confronting a pernicious Jewish/Zionist influence. My position was that the Holocaust story, with the gas-chambers being at the heart of that story, is what is used to "morally justify" the obsessive marketing of that pernicious influence. In each instance we ended up by agreeing to disagree.

In early January, maybe in late December, Mark called to say hello, to ask how I was doing and so on. Before long we were having the same back and forth. It was largely one of Mark interviewing me with real perseverance about the "relevance" of revision to opposing Jewish/Zionist influence in America and elsewhere.

After that conversation it occurred to me that everything he said about the inability of revisionism to affect Jewish/Zionist influence over the last twenty years could be said about what he was doing at the Institute—trying to confront the success of Jewish-Zionist power in America and elsewhere. I decided I would call him and interview him using the same approach that he had used the several times earlier in interviewing me.

In the event, I was busy, I was exhausted, and I didn't get around to it. And then one day early in January, via email, I received his article "How Relevant is Holocaust

Revisionism?" After a quick reading of the text I saw that he was essentially addressing the arguments that I had been meaning to put to him. I immediately thanked him for sending the article. Later that night I read the article more carefully and saw that it revealed what for me was the first time, to a wide audience on the Internet, where Mark was taking the Institute.

It wasn't that he had just begun to take it away from its original core mission, he had done that long before, but now he appeared to be willing to talk about it publicly in a way he had not yet done. Openly. The air had been cleared. The door had been opened by Mark himself. I understood that we had reached a turning point with this story. I wrote to a number of people asking for their reactions to Mark's article. Some of those reactions are printed in this issue of **SR**, others are coming.

Within days the story was flying around the Internet. Most of the response was negative, very critical of Mark. It was a commonplace in this first reaction that Mark had overseen the evisceration of the Institute, that under his watch the Institute's Journal had been disappeared, the Institutes newsletter had been disappeared, the Institutes conferences had been disappeared, the Institutes book publishing had been disappeared. The Institute's public standing, such as it was in the political climate in which we live, had been disappeared.

It was all gone. Everything. Except Marks online news-clipping service, which he does well but is a service that more or less mimics a hundred other internet Websites.

One of us who has been deeply distressed, and angered, to see al-

most everything revisionists had valued about the Institute to be disappeared (alright—destroyed), is Fritz Berg. Soon after Weber's article appeared, Fritz posted a short response on the CODOH Forum. It read:

Fritz Berg

Over the last ten years, who has done more harm to the holocaust revisionist movement than Mark Weber?

Any candidates, folks? Elie Wiesel, perhaps--or Steven Spielberg, Angela Merkel, or Ehud Olmert? The answer is that none of the others shut down a revisionist journal. Germar's journal will almost certainly be revived when Germar is released--but the IHR journal is gone forever so long as Mark Weber is the director of the IHR. Irving's imprisonment actually helped bring world attention to the fact that there are people who "deny" the holocaust. Mark Weber has by his own admissions made it clear that he sees holocaust revisionism as harmful--to exactly what is not clear. At the very time when many leading revisionists had taken a public stand in Teheran to tell the entire world that the holocaust was essentially a hoax, Mark Weber went out of his way to publicly undermine them all on national television [the Shawn Hannity program—Ed.] throughout the US.

No single person anywhere in the world has done more harm to what so many of us are trying to achieve than Mark Weber.

I suggest we put a letter together to the IHR board calling for Mark Weber's resignation and sign that letter.

Mark Weber called me after he had read Berg's post to ask if I

were going to allow the statement to remain on a Website “that I control.” I said that I did not want to talk about it on the telephone, that we should discuss it by email where we would each have a copy of what the other had written. Mark was absolutely adamant. He had to talk. What he wanted me to understand was that Berg’s post was “insulting” and that no friend would allow it to stand.

I felt myself in a dilemma. On the one hand I understood that I was undermining a friendship that I had always valued. On the other, I understood that Berg was right. I told Mark that the questions Berg raised had been talked about for years, privately, among revisionists around the world. I told him that I agreed with Berg.

That no one has done more to harm revisionism over the last ten years than my friend Mark Weber.

That it is indefensible that he should have closed down a journal that was at the very heart of the revisionist struggle.

That it is true that he sees revisionism as “harmful,” whereas we who remain revisionists see the destruction of so much we had once valued as being what is harmful.

That it would be best for Weber to disassociate himself from the Institute, begin his own organization, and allow the monies that were left to the Institute to be used to pursue what “all” of us saw to be the Institute’s core mission.

Weber, for his part, probed me very hard on the issue of “friendship.” The idea being that to allow the Berg’s statement to remain on the CODOH Forum betrayed our friendship. He returned to that issue again and again, pressing, pressing. I was in something of a quandary. On the one hand, I agreed with Weber that I was

compromising our friendship. On the other I agreed with what Berg had written in his statement.

When I told Weber that I had thought about these things many times over the years, he said:

“If you thought about it for so long, why didn’t you say something to me personally?”

It was a relevant question. I have been aware for years that key revisionist figures had cut their association with the Institute because of how Weber was managing it. Butz, Faurisson, Berg, Graf, Rudolf and others. I see now that I failed the readers of this *Report* in not reporting that story. Weber is right, I should have asked. But did the others not “ask?” Did Faurisson, Butz, Berg, Rudolf not ask? Yes, they did ask. And here we are.

Why didn’t I make an issue of it? More than one reason. None of them clear after so much time. But I did not feel that I was on the “inside” the way the others were. I had never worked on the Journal, never wrote for it. I had never helped organize an IHR conference. While I had managed the IHR Media Project while Willis Carto was still running the show, I was an independent operator, making my own decisions. I was not an “insider.” And then there was my 20-year friendship with Mark.

In any event, there has been an important story whirling around under the revisionist table for years about how the IHR is being (mis) managed. While I was out of the loop, I remained so through a certain lack of responsibility. Now the story is public and it is going to cost some of us.

Thirty days ago I had no idea I was going to be writing on this issue. Now I don’t know what it is going to cost me, but I am going to follow the story in a way that I

believe is responsible, and I will have to bear whatever it does cost. In addition to those of you who subscribe to this hard copy edition of *Smith’s Report*, *SR* goes out to 3,000-plus Internet subscribers. On top of that, each issue of *SR* is now uploaded onto CODOH.com where it has a permanent life on the Web for readers around the world.

Well, then, it’s “So long” for another month. Next month I’ll have news about my outreach via the campus press. It’s just beginning to kick in now. There is a lot of opposition. We’ll see.

Bradley

Smith’s Report

is published by
**Committee for Open Debate
On the Holocaust
Bradley R. Smith, Founder**

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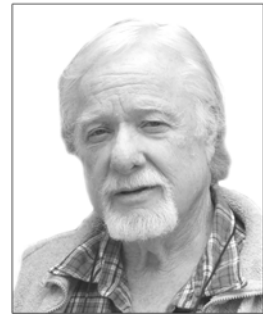
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SMITH'S REPORT

On the Holocaust Controversy

No. 159 www.Codoh.com March 2009

See Back Issues at: www.smithsreport.com



Challenging the Holocaust Taboo Since 1990

The Case of Bishop Williamson

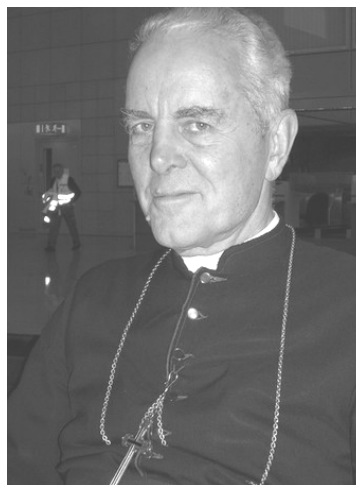
By Richard A. Widmann

On January 24th of this year news of Pope Benedict XVI lifting a ban of excommunication on four Bishops from the Society of St. Pius X was of little interest outside of certain segments of the Catholic Church. The Bishops were ordained by Marcel Lefebvre in 1988 without the authority of the Catholic Church, ultimately resulting in the excommunication by John Paul II.

The official decree issued on January 21st read in part, "On behalf of the faculties expressly granted by the Holy Father Benedict XVI, in virtue of the current decree, I lift the censure of excommunication *latae sententiae* to Bishops Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta declared by this Congregation on July 1, 1988, while I declare null of juridical consequences, as of today, the decree released in the past."

Almost immediately this act of reconciliation within the Catholic Church became an international news sensation as it was revealed

that one of the four bishops, Richard Williamson, had given an interview with Swedish television in which he questioned the orthodox Holocaust story. Williamson says in the interview, which is posted on YouTube, "It is my understanding that according to the best scientific



Bishop Williamson

estimates, 200,000 to 300,000 Jews died in National Socialist concentration camps, but none of them in homicidal gas chambers."

Williamson further explained, "I believe that the historical evidence is hugely against 6 million Jews having been deliberately gassed in gas chambers as a deliberate policy of Adolf Hitler. I believe there were no gas chambers."

Jewish groups were quick to express their outrage. The usual suspects had statements published throughout the press and the internet with a concentrated effort to pressure the Vatican to change its mind on the excommunication or at minimum to distance itself from Williamson. Rabbi David Rosen of the American Jewish Committee called the lifting of excommunication "shameful." Rabbi Marvin Hier of the Simon Wiesenthal Center in Los Angeles called the action an "astounding departure." Anti-Defamation League spokesman Abraham Foxman bellowed, "Given the centuries-old history of anti-Semitism in the church, this is a most troubling setback."

Initially the Vatican stood strong. Israel's chief rabbinate then severed ties with the Vatican. Israel's highest religious authority

sent a letter to the Pope expressing "sorrow and pain" at the papal

Continued on page 2

LETTERS

NICK KOLLERSTROM

I felt that the article you published by Mark Weber in your last issue was deeply corrupt. It centered on certain alleged quotes from 'Goebbels' diary,' concerning the alleged German mass-extermiation program of Jews. After Weber has accepted these, he finds that revisionist arguments are mere 'heartless quibbling.' He puts in a reference here to Wilhelm Stäglich, 'Auschwitz: A Judge Looks at the Evidence.' Turning to the relevant page we find that Stäglich does not accept the authenticity of these diary passages—especially that of 27.3.42 which Weber quotes. Stäglich consulted an expert on this matter and also quoted his skeptical view; he also related the fishy way in which these diary pages turned up after

the war, on loose pages where the adding of text might not have been difficult. Should not Weber have told us that the source he is citing as a reference rejected the view he is propounding? Other diary quotes from Goebbels which Stäglich was more inclined to view as genuine (not quoted by Weber) expressed the view the 'Endlösung der Judenfrage,' i.e. 'final solution,' was a then-ongoing process of exporting Jews eastwards.

The originals of these diaries are kept in Stanford University library, California. If Weber is holding a title, Director of a 'Historical research' institute, then should he not have bothered to visit these, and check them out—and scrutinize the entries deemed by Stäglich to be fraudulent—before citing them as his central argument for dismissing the revisionist enterprise? Historians are people who like checking their primary sources.

ARTHUR BUTZ

I have one comment on Thomas Kues' interesting comparison of the Rudolf Vrba and Alfred Wetzler books (SR no. 158). The Wetzler book was translated into, and published in, German in 1967 (J. Lánik, "Was Dante nicht sah", Die Buchgemeinde, Vienna) and could easily have been used in the first Zündel trial. One reason that didn't happen was that the book was frankly published as a novel. Why ask a witness if any of the events described in his novel were real? I haven't seen "Escape from Hell" (2007), but I can easily believe that the Wetzler book has been upgraded to a memoir. That was what happened to Thomas Keneally's novel "Schindler's List". The Ministry of Truth moved fast when the movie came out.

I do not believe it is correct that, as Fritz Berg writes, "Germar's journal will almost certainly be revived when Germar is released". My information is that Germar will not resume any of his former publishing activities. Do not expect a white knight!

The Case of Bishop Williamson, continued from page one

decision. Finally, under what truly amounted to the pressure of international Jewry, the Vatican began to distance itself from Williamson. It issued a statement calling Williamson's comments "unacceptable." In a front-page article, the Vatican newspaper *L'Osservatore Romano* stressed that Pope Benedict XVI deplored all forms of anti-Semitism and that all Roman Catholics must do the same. The Vatican also emphasized that removing Williamson's excommunication by no means implied that the Vatican shared Williamson's views.

With this crack in the foundation, various Catholics began ef-

forts to outdo each other in denouncing Williamson. By the end of the week, the Catholic leadership in the German city of Regensburg banned Williamson from entering its churches. Gerhard Ludwig Mueller, the Catholic bishop of Regensburg, said that Williamson would not be allowed to set foot in his cathedral or on any other church property. Next, even the Society of St. Pius X publicly dissociated itself from Williamson.

Less than a week into the firestorm, the Pope was forced to issue a statement on January 28th:

"While I renew with affection the expression of my full

and unquestionable solidarity with our brothers receivers of the First Covenant, I hope that the memory of the Shoah leads mankind to reflect on the unpredictable power of evil when it conquers the heart of man. May the Shoah be for all a warning against forgetfulness, against denial or reductionism, because the violence against a single human being is violence against all. No man is an island, a famous poet wrote. The Shoah particularly teaches, both the old and the new generations, that only the tiresome path of listening and dialogue, of love

and of forgiveness leads the peoples, the cultures, and the religions of the world to the hoped-for goal of fraternity and peace in truth. May violence never again crush the dignity of man!"

Under pressure to relieve the pressure from the various Jewish groups, Williamson was forced to make a statement. His statement however fell significantly short of the full recantation that Jewish groups demanded. Essentially the statement was an apology to the pontiff for having caused "distress and problems" through his revisionist views on the Holocaust. Williamson noted that his remarks were "imprudent."

The mob essentially went wild. Fifty Catholic members of the United States Congress wrote to Benedict to express their "deep concerns." They wrote, "We do not question your reasons for revoking the excommunication of Bishop Williamson or your right to do so, but we fail to understand why the revocation was not accompanied by an emphatic public rejection of his denial of the Holocaust."

The Regensburg District Attorney Guenther Ruckdaeschel said authorities were investigating whether Williamson's remarks could be considered "inciting racial

hatred," a crime in Germany, punishable by up to five years in prison.

Israel too would continue to exert its influence. The Ministry of Foreign Affairs issued a statement saying, "The reinstatement of a Holocaust denier by the Holy See offends every Jew, in Israel and around the world, and humiliates the memory of all Holocaust victims and survivors."

Enough was enough. By February 4th, the Vatican ordered Williamson to "distance himself" from his views "in an absolutely unequivocal and public manner." Williamson however still refused to recant. In an interview with *Der Spiegel*, Williamson said,

"Throughout my life, I have always sought the truth. That is why I converted to Catholicism and became a priest. And now I can only say something, the truth of which I am convinced. Because I realize that there are many honest and intelligent people who think differently, I must now review the historical evidence once again. I said the same thing in my interview with Swedish television: Historical evidence is at issue, not emotions. And if I find this evi-

dence, I will correct myself. But that will take time."

The pressure has failed to abate. Williamson has been condemned along with the Pope's decision by Holocaust survivors, liberal Catholics, U.S. legislators, Israeli leaders, German Chancellor Angela Merkel, and Jewish writer and Nobel Prize winner Elie Wiesel.

Legal charges have now been made against Williamson in Argentina. Argentinean officials said, "We are going to make a formal legal complaint and he may face up to three years in prison."

The story of Holocaust revisionism's latest martyr has not played out fully. Chester Himes, an African American author who was no stranger to controversy, once wrote, "Martyrs are needed to create incidents. Incidents are needed to create revolutions. Revolutions are needed to create progress." The progress of Holocaust revisionism—that is, getting to the truth of what did and what did not happen to Europe's Jews during the Second World War—cannot be stopped. There is no doubt that the present is a difficult time for Holocaust revisionists, but the future for the idea that is revisionism is remarkably bright. The truth cannot be jailed.

Bishop Williamson driven from Argentina

The Argentinean government condemned Bishop Williamson's views on the Holocaust as "deeply offensive to Argentine society, the Jewish people and humanity" and he was given ten days to get out of town. On 25 February the bishop arrived at Heathrow airport in London.

Michele Renouf and others met him at the airport where she offered him legal assistance. Lady

Renouf told reporters that Bishop Williamson is being treated "appallingly", and persecuted by a new religion called "Holocaustianity".

It looks like Williamson and David Irving have been in an extensive back and forth, with Irving perhaps playing a major role in advising the Bishop on how best to deal with the press on matters related to the Holocaust.

Irving first met Bishop Williamson at a garden party at Irving's house in Windsor last October, according to the *London Times*. Photographs of the bishop at the party were removed from Irving's website at the bishop's request, but the photos remain widely available on the Internet. There is nothing unusual about them, other than that they exist.

CLAPPING FOR TINKERBELL

By John Weir

Toward the end of January 2009, Bishop Williamson, a Roman Catholic clergyman associated with the Society of Saint Pius X, was quoted as saying in a television interview, “I believe that the historical evidence is strongly against—is hugely against—6 million Jews having been deliberately gassed in gas chambers as a deliberate policy of Adolf Hitler.”

This quote appeared in a January 26, 2008 CNN website news article. A response from an apparent “Jewish leader” who—according to the headline—was “outraged” got a one-word quote: “Rabbi David Rosen of the American Jewish Committee called the move by the Catholic Church [to lift the excommunication of Bishop Williamson] ‘shameful.’”

That about sums up the Holocaust story and why belief in it persists long after it should have become defunct.

After the taboo was broken by Bishop Williamson, a parade of editorials and quotes professing belief in the gas chambers and six million dead Jews story appeared in the news. During the first week of February, prodded by who knows who, German Chancellor Angela Merkel, a Protestant, released a statement to the press that stated “... the Pope and the Vatican must make it unequivocally clear that there can be no denial that the Holocaust happened.” The official position then is that the Holocaust is an article of faith and a litmus test for anyone who wants to be in a position of authority, whether it be in a religious or secular institution. Chancellor Merkel

told Pope Benedict that she is to have veto authority over Roman Catholic staff and dogma. Not bad for someone whose country is sliding into an economic depression.

PASCAL’S WAGER

“Belief is a wise wager. Granted that faith cannot be proved, what harm will come to you if you gamble on its truth and it proves false? If you gain, you gain all; if you lose, you lose nothing. Wager, then, without hesitation, that He exists.”

Belief in God is a bit different from a belief in the Holocaust. You have to wait until you die to discover your reward for belief in God. With the Holocaust you find out a lot quicker your punishment for disbelief. Along with the professions of belief in the Nazi gas chambers were calls for Bishop Williamson’s renewed excommunication, and denunciation by the Pope of what he said. There can be no positions of authority for people who do not believe. Within a few days, after the bishop refused to retract his statements—only promising to review the historical evidence—he was stripped of his position as head of a seminary in Argentina.

This has been the pattern regarding anyone with a position with any institution, be it church, school, or government. Once someone has been identified as being employed by someone that can be publicly, politically pressured, the pressure starts. This indicates that the belief in the

Shoah is very important for several interrelated power structures to maintain. The Shoah has certainly been called the founding myth of Israel, but it appears to be the founding myth of the modern German republic as well. American foreign policy is also heavily influenced by the Hitler paradigm, and Nazi Germany analogies are made any time the U.S. State Department wants to threaten another country.

PROFESSION OF FAITH

Group activities, like singing or marching together, have been shown to promote group cohesion. Likewise, the rapid punishment of nonconformity discourages the questioning of authority. Ritual is established to give insiders a sense of worth and security. In hierarchical structures, ritual plays a huge role in establishing who is in authority. These associations and institutions are intolerant of anything that undermines the credibility of those in control. The Holocaust myth is official. It is the state-sponsored foundation of the German Republic. In addition, it is protected like an endangered migratory bird in a growing number of countries. As a result, when someone in a position of authority questions the myth, that person is denounced quickly and forcefully to protect a stupid story that would have long ago been forgotten if it had not become an important political myth.

The ritual has been set in place. And we will see it again and again. It is reminiscent of the scene from

Peter Pan (by Scottish novelist and playwright J. M. Barrie [1860–1937]) when the *faerie*, Tinkerbell, swallows poison intended for Peter. Peter then gets the audience to demonstrate its belief in faeries by clapping in order to restore her to life. Not clapping would mean you are guilty of *fatacide*—the murder of a *faerie* (I just made that word up). Anytime the dying Holocaust story is questioned, we will be told we must demonstrate our belief in the story by clapping for the gas chambers.

**PRAESTET FIDES
SUPPLEMENTUM SENSUUM
DEFECTUI** [“Let faith supply
what the senses cannot”]

In the world of Neuro-Linguistic Programming (NLP) a belief is an emotionally held opinion that is treated like a fact by the person who holds it. NLP is a spin-off of hypnotherapy developed around thirty years ago, but the principles upon which it is based are as old as human behavior. One of the major principles of NLP is fixing an association between an action or an object, and an emotional state. For instance, the sense of smell is strongly associated with emotions. People smell cookies baking and think pleasant thoughts about childhood. The smell is associated with memories and an emotional state. To make one of these associations is called “anchoring.” It is like Pavlov’s dog experiments where the dogs associated the sound of a bell ringing with being fed and would salivate when a bell was rung whether there was food present or not. People operate the same way, only people communicate with each other better than they can with animals. Therefore, much more complex anchors can be created in people.

The gas chamber story and the Holocaust myth are beliefs. They compose part of an emotionally held opinion that is treated as a fact. Many negative emotions are associated with both the story and any challenge made to it. These emotions are purposefully anchored to the story to protect it from any challenge. A great example of this technique is the single-word quote uttered by Rabbi David Rosen, the American Jewish Committee’s International Director of Inter-religious Affairs: “Shameful.”

Shame is now associated with any person who does not accept the gas chambers and the six million dead Jews as a fact, and for anyone who tolerates that person. This is one more layer on the taboo. With that one word, Rabbi Rosen created an anchor. Even considering listening to someone who would like to present revisionist information is now meant to create a feeling of shame.

This is not new. I loaned some of my revisionist material to a friend a few years ago and he said he felt guilty reading it. This is how the taboo is self-enforced. People are taught in school and in the media to associate strong emotional states with propaganda of all sorts. It not just with the Holocaust that this technique is used. How do you feel when you see your national flag? Why do you think it is waved on TV news? You have been trained since childhood to stand at attention and feel respect when you see the flag. The flag is there to enhance credibility. When it comes to the news media, one rule of thumb is to understand the more flags and uniforms you see, the bigger the lie you are being told.

Credibility is a major component in the success in setting an emotional anchor and establishing

a belief. Bishop Williamson should know this: As a member of the clergy his business is the promulgation of his faith. This is why the first thing that is attacked by the promoters of the gas chamber nonsense is a revisionist’s credibility. If there is no credibility, no new belief can be anchored. Because the recipient has been told by a source he regards as reliable not to trust revisionists, and has a strong emotional attachment to his beliefs, any information presented to the contrary is rejected.

This is how the taboo is set and enforced. There is a NLP practitioner who specializes in teaching men “speed seduction.” One of the things he tells his students is the techniques he teaches works even on those women who are familiar with how they work. They do not work on every woman, however. So, even though a person understands someone is using an anchor in an attempt to manipulate feeling, an emotional state may be induced despite this awareness.

**BELIEF VERSUS
KNOWLEDGE**

A problem with Bishop Williamson’s answer to the question posed to him about a statement he made years ago is that he introduced his reply with the phrase “I believe.” While I am sure Bishop Williamson has no interest in teaching mid-twentieth-century history, and has no desire to become an expert in revisionist research, if he is going to express an opinion on the topic of Nazi gas chambers at Auschwitz and the number of Jews who died as a result of a Hitler government policy, he has to tell the interviewer what he knows, and not what he believes or believes he knows.

When he says “I believe,” Bishop Williamson is challenging an established set of beliefs with one of his beliefs. That sort of approach puts the Bishop, or anyone who might doubt the gas-chamber story, at a definite disadvantage. Remember, a personally held belief is treated by its holder as fact. The holder is also emotionally attached to it. Anyone hearing someone say “I believe” will view what is being expressed as an opinion. Since the hearer will understand his own belief as “fact,” he assumes any contrary “opinion” or “belief” would only be expressed by someone in an inferior position, and will immediately discount anything said due to the qualitative difference between a presumed “fact” on the one hand and a mere “belief” on the other.

People who have not read enough about gas chambers to understand the subject should defer the question to someone who does. Bishop Williamson referred to the *Leuchter Report* and air photos in his reply. While the *Leuchter Report* is great and presents much necessary information, invoking it pits the credibility of sources for one opinion against the credibility of another. What the *Leuchter Report* presents is an expert opinion. At the time it was written, 1988, the Soviet Union still existed. Few people in the West had access to

the Internet or Eastern Europe. It doesn’t take an expert to recognize a car, even a wrecked car. Looking at a set of blueprints for a building and reading that a room is labeled “morgue” instead of “gas chamber” does not demand the expertise of an engineer. It doesn’t take much research to figure out that cremators running on something other than faerie dust cannot reduce three bodies in fifteen minutes.

Revisionists have attempted, well before the publication of the *Leuchter Report*, to show that it is possible to do chemical tests to determine if cyanide was used in a room because it leaves a stable chemical residue that can be measured decades later. Those who defend the gas chamber story reply that nobody can tell by looking at a space, or chemically testing it, whether it was ever used as a gas chamber and that the only dependable source for such proof are eyewitness accounts. Revisionists want to verify or discredit the eyewitness accounts. Those that rely on those accounts for their beliefs will never accept that the stories are not, at least in a general sense, true.

It is obvious that the Holocaust is a taboo that will not be dislodged by pitting one set of sources against another set of sources. New approaches need to

be tried with the knowledge of how people view beliefs and how emotions have been anchored to them.

The gas chamber story is a clumsy lie. That is not a belief. That is a fact. It is knowledge. There was constant communication between the concentration camp, its inmates, and its staff with the outside world up to its abandonment in January 1945. Packages and letters went in and out of the camp. Staff came and went. Prisoners were transferred and released from the camp. Photos were taken of activities there: both by people on the ground and Allied aircraft. As late as September 1944 inspectors for the International Red Cross visited Auschwitz.

There was nothing secret about Auschwitz and Birkenau. Every day the SS office at Auschwitz sent radio messages to Berlin headquarters giving prisoner tallies. The British intercepted and read at least some of these transmissions throughout the war. This is a fact. As late as August 1944 the British RAF called a suggested mission to bomb the Auschwitz gas chambers “fantastic.” They did not mean that the suggestion was “terrific.” They meant “fantastic.”

The clapping for Tinkerbell had not yet begun.

Reflections on the Case of Aribert Heim

By Thomas Kues

This news just in! Efraim Zuroff and his Brave Nazi-busters have traced 94-year-old Aribert Heim, a.k.a. Dr. Death, to his secret mad scientist lair in Ciu-

dad Totenkopf, Chile. Dr. Doom, Doc Oc and Darth Vader are suspected to hide in the same location. Meanwhile the nemesis of the X-Men, Magneto, is enjoying his re-

tirement on the beach of Eilat, Israel, as befits a Jewish Holocaust Survivor.

Now, to get back from the world of cartoons to an even more

outlandish one: Aribert Heim, born in 1914, former camp doctor at the concentration camps Mauthausen 1941-1942, is still searched for by Israeli intelligence and eager Nazi hunters. As with Mengele, there are even trophy hunters—in this case a Jewish vigilante and compulsive liar named Danny Baz, who claims to have killed Heim without being able to display so much as a broken monocle for proof (Georgia Bigfoot anyone?).

The frantic quest to bring the geriatric Austrian to “justice” has led the daring Dr. Death bounty hunters to all sorts of exotic locations with nice beaches and tourist attractions, such as Argentina, Egypt and Spain. Naturally the recent revelation—provided by Heim’s own family—of Heim’s death from intestine cancer in Cairo in 1992, has not stopped the spectacle dubbed “The Last Nazi Hunt.”

Last we heard of him, Efraim Zuroff, that stalwart protector of True Justice, still not convinced of the death of Dr. Death, was headed for South America. There may still be some stones left unturned in Tapiocaville and San Teodoros! It seems unthinkable to these dedicated men that Heim met the same glamour-less fate as Mengele. As related in my review of Gerald Posner’s book on the omnipresent Auschwitz doctor (SR#154), Simon Wiesenthal and friends spent considerable time and resources propping up the Hollywood Mengele of *The Marathon Man* and *The Boys from Brazil* in addition to harassing Latin American generalissimos not of their liking, while the real Mengele, a tired-looking fellow with a walrus moustache, was lying dead in a grave plot registered under a false name for more than a decade.

Wiesenthal’s successor Zuroff is most likely not after the embar-

assment a parallel case would bring, but he apparently can’t get enough of the dubious PR the “Last Nazi Hunt” brings him. According to his statements to press, he won’t stop the hunt until he either finds Herr Doktor Heim alive or else a grave, a body and a DNA sample. The lack of the same kind of evidence, we may note, does not stop Mr. Zuroff and legions of his Holocaust co-religionists from believing in the death of millions of alleged Jewish genocide victims during World War II...

Mossad’s incompetence, or perhaps rather unwillingness, when it came to the capture of top profile “Holocaust war criminal” Josef Mengele was apparent, not to say suspicious, as they had him cornered at least once and let him slip away (cf. Posner). One might even suspect that Israeli intelligence, or parts of it, for some reason have become reluctant to bring more Nazi war criminals to “justice” and are leaving the “hunt” to organizations like the Simon Wiesenthal Center whom they likely view as incompetent without proper backup. One can easily guess at the reasons for such a stance.

First, there is the problem of old age. Neither Israel nor its servant state Germany seems to have any scruples when it comes to demanding the extradition of geriatric alleged Nazi war criminals, as demonstrated by the continued efforts to put 88-year-old John Demjanjuk on trial. The analysts of Mossad on the other hand must realize that (a) large-scale judicial processes against 90-year-olds are not practically feasible, and (b) that the extremely advanced age of the accused will arouse sympathy in some people, and that many more will find objectionable the concept that perpetrators of one certain war crime must be hunted and brought to trial more than 60

years after the supposed events, while numerous suspects of other war crimes, real or alleged, can live openly in freedom. For example, why is it that the people who had US soldiers and civilians exposed to plutonium, radiation and dangerous drugs in the 1950s and 60s, or the perpetrators behind the Sabra and Shatila massacres in Lebanon, are not brought to justice?

Browsing Internet debate forums and news site reader comments, one notices that more and more people—most of them individuals who would not dare question the tenets of Holocaust dogma—detect the hypocrisy of the Zionist “Nazi hunters” and find it absurd that resources are spent to prosecute old men (and women) most likely on their death beds or in a state of senility. The visibility of this hypocrisy has been reinforced by the recent IDF butchery in Gaza. There are also such cases as Solomon Morel and Yitzhak Arad, suspected Soviet-Jewish killers who are given shelter by the Israeli state while old Germans and Eastern Europeans who as boys served as interpreters in anti-partisan units or as trainers of concentration camp guard dogs are stripped of citizenships and extradited to stand trial for their alleged war crimes. The hypocrisy has become too blatant.

There is another risk connected to the advanced age of the alleged war criminals, namely the possibility that, having resigned themselves to dying, they will dare to speak their hearts openly—something not necessarily wished for by the show trial prosecutor. This in turn brings us to the second reason, namely the presence of the revisionists and their scholarship. While most of the large “Nazi trials” up till the 1970s could be held with no or negligible critical ob-

servation of the proceedings, trials held today will be followed in detail, the witness testimonies will be scrutinized and the presented evidence gone through by knowledgeable skeptics.

That this scrutinizing activity is extremely marginalized or else driven underground by anti-heresy legislation does not matter as much as the fact that continued Nazi war crime trials means free fuel for Holocaust revisionism. A repeat of the Jerusalem Demjanjuk trial could only help further damage the overall credibility of "Holocaust" eyewitness testimony. It is possible that the Mossad has chosen to either let the old "criminals" be or to quietly assassinate the ones deemed a risk to Israeli interests, i.e. those who openly denied having Jewish blood on their hands (cf. former Mossad operative Gad Shimron's book on the 1965 brutal murder of Latvian SS Herbert Cukurs in Uruguay, *The Execution of the Hangman of Riga* [Valentine Mitchell 2004], with the less than believable subtitle "The Only Execution of a Nazi War Criminal by the Mossad").

But why then do Zuroff and company keep up their "Nazi hunting" efforts? The most obvious reason is of course that they want to have their paychecks keep rolling in. In order to achieve this, they need to prop up the escaped Nazi boogey man, the idea that a vast number of monstrous Nazi butchers are still alive, either armed to the teeth on South American ranches and in Middle Eastern desert hideouts or disguised as friendly grandpas in western suburbia, supported by a well-financed secret Neo-Nazi network aiming at establishing a "Fourth Reich." As shown in Posner's book and elsewhere, this picture is based

to a large degree on lies and exaggerations. In a larger context, the continued hunt for "Nazi war criminals," like other perpetuations of the "Holocaust" narrative, serves to deflect the world's attention from Israeli war crimes and Zionist-controlled American empire building.

By now the "hunters" in their search for "Holocaust perpetrators" possibly yet at large have come very close to the bottom of the barrel, but Doktor Heim, despite being absent in much of the previous Holocaust literature (he lived openly under his own name in West Germany until 1962), is quite a find. Medical doctors especially make good monsters. Most people lack much experience of military personnel, not to say concentration camp guards.

On the other hand fear of doctors is quite widespread. The astounding power of the physician to heal wounds and cure illness easily inspires the belief in a shadow side: the medical doctor as a potentially malevolent force able to inflict harm of an almost supernatural nature. Combine this with the conditioned suspension of disbelief among the general public when it comes to "Holocaust"-related matters and we get normally intelligent people who believe in stuff like Mengele's makeshift Siamese twins or his alleged experiments with dye injected into eyeballs.

With Aribert Heim we have allegations of gasoline injections, amputations of organs without anesthesia, collections of human heads etc. In short, the usual gamut of mad doctor goodies. And as always, the mass media has reported said allegations as if they were proven facts. Given that Heim probably is dead and that if in fact captured alive he is not likely to

stand trial due to his advanced age, the truth about these allegations will possibly never surface.

So what's next? What will happen once the news likely reaches us that Dr. Death has been confirmed dead? Who, if anyone, will be the next target of Zuroff and his jackals? There is Alois Brunner (b. 1912), claimed to be alive in Syria but most likely dead since 13 years ago, a senile Austrian 95-year-old named Milivoj Ašner, a number of Aktion Reinhardt guards (most of them born around 1910) whose post-war fates are unknown, including the supposed constructor of the alleged Belžec gas chambers, Lorenz Hackenholt, reportedly seen alive in the late 1940s.

If Hackenholt, known to have been a heavy drinker, is still alive today, he would be 94 years old. In true Nazi Hunter fashion, exterminationist Michael Tregenza in an online article ("The 'Disappearance' of SS-Hauptscharführer Lorenz Hackenholt") strongly implies that certain German judicial authorities ("Fourth Reich" elements?) are covering up Hackenholt's escape trail; but as I have shown in an article for CODOH ("Belžec – The dubious claims of Michael Tregenza"), this researcher is willing to believe any outrageous thing in support of his Shoah delusion.

Everything seems to indicate that the SWC pursuit of Aribert Heim, "The Last Nazi Hunt," will end in a fiasco. Time is slowly but surely running out for the orthodox "Holocaust" narrative, and the "Nazi Hunters" are likely to be the first buried by the tidal wave of inevitable change.

The Jewish Myth of the Holocaust and the USAian Myth of the Good War

By Patrick S. McNally

Since Mark Weber has developed the idea that a generic form of Jewish Power exists and functions essentially independently of the Holocaust Industry, I think it helps to draw a comparison and contrast with Iraq and the war there.

There is certainly much which could be pointed to as evidence of the role of the Israel Lobby in the Iraq war. So if Weber's paradigm is correct, then it would be fair to expect that the public response to the Iraq war should be very similar to the way most people view the war against Hitler. In fact, no war in US history has so swiftly brought forth large-scale anti-war protests as did the Iraq war. Protests had begun to spread across the USA in the fall of 2002 before the invasion of Iraq had even been launched.

Nothing comparable to the broad coalition of support which Roosevelt managed to put together after entering WWII can be seen in the public attitude towards the Bush administration in these last eight years. In general that's a very good development, but I think it makes a mockery of Weber's attempts to cast everything in a uniform framework which references a generic Jewish Power. The fable of the Holocaust is a myth with a life of its own and goes quite beyond the more ordinary mundane types of phenomena which John Mearsheimer & Stephen Walt and others have discussed in other contexts.

I think it helps to keep in mind the distinctions, dependencies and tensions which exist between what may be better viewed as two separate but related myths. On the one hand there is what one may properly define as the truly Jewish myth of the Holocaust. On the other hand, there is what may be better regarded as the USAian myth of the Good War and the Greatest Generation. Strictly speaking these are not identical as some authors, such as David Wyman, have even gone so far as to almost directly attack the USAian myth of the Good War for the sake of the Jewish myth of the Holocaust. Wyman has argued that the whole Western world essentially abandoned the Jews to Hitler and hence showed itself to be almost crypto-Nazi.

This is one of the major points of difference which would separate neo-conservatives from someone like Wyman. Neo-conservatives such as David Horowitz have always placed a strong emphasis on the need to appreciate the importance of the USAian myth of the Good War and not to appear to slight it in favor of the Jewish myth of the Holocaust. Neo-conservatives are, among other things, people who appreciate that the majority of USA citizens are not really going to care directly about the Jewish myth of the Holocaust except to the extent that the latter provides an argumentative basis for upholding their own USAian myth of the Good War.

In fact, for the first couple decades after WWII the majority of attempts to justify the USAian myth of the Good War made only casual reference to the Jewish myth of the Holocaust. At the time the main argument offered was that because Hitler was so aggressive the world had no choice but to resist him and so the war was a Good War.

Ironically, it was the growth of public skepticism towards motives for war around Vietnam which had the effect of moving the more properly Jewish myth of the Holocaust to the front and center. In the context of Vietnam, few people felt any motivation to want to go back and reexamine all of the purported evidence about an alleged Nazi extermination program. And yet an unavoidable fallout effect from Vietnam was that people became much more skeptical about Good War claims. It was in that context that the myth of the Holocaust started to come to the fore.

Defenders of either the Roosevelt administration specifically or of US interventionism more generally began to acknowledge that, yes, that were many complexities in the great power politics of the time, but whatever else you may say against the Roosevelt administration it was a good thing that they stopped the Holocaust. Increasingly that classical form of USAian myth of the Good War has become more and more entangled with the properly Jewish myth of the Holocaust, and I think that

shows in many cultural forms as a muddled entanglement of concepts of USAian identity with Jewish identity. Although Christian Zionism has been around for a long time, it moved very publicly to a forefront position during the 1970s in the run-up to Ronald Reagan's election in 1980. That was also the same time-frame when the Holocaust Industry exploded on the scene with an NBC series and became a very public shibboleth of USAian culture. I don't think that was just a coincidence.

Although this merging of the USAian myth of the Good War in with the Jewish myth of the Holocaust has done much to feed the Iraq war, there is simply no evidence that the Iraq war itself has built any lasting myths of its own, and there is no sign that attempts by Jewish lobbying groups to promote the aims of the Iraq war have had any success which can be compared with the way that so many USAians readily accepted the myth of the Good War against the background of economic prosperity in the 1950s.

All traditional signs are that wars are popular or not depending on the economy which follows.

When the Great Depression occurred in the 1930s, it made many people feel open to revisionist views of World War One. When the Second World War was followed by a boom in the 1950s, people everywhere suddenly began to accept the idea that the war had really all been worth it after all. From Vietnam down to Iraq the trend has been that long-running wars only expose the weaknesses of the US economy, and so people are generally more skeptical today. Patterns of that type are not really determined by any form of Jewish Power, and Weber appears to be raising the latter to a mystical level by charging that it can function and has always functioned the same independently of the myth of the Holocaust.

If Weber or anyone else wishes to define a goal in broader terms beyond mere historical investigation, then I'd recommend moving away from singular focus on Jewish Power. The US began advancing to the role of global imperial interventionism immediately after conquering the last territories in the West. That need to replace the old tendency of expansion to the West in the 19th century with ex-

pansion on a global scale in the 20th century was not specifically the creation of any brand of Jewish Power. The fact that the USA rose to world power status as a result of a victory over Hitler and that this has created a dependency relationship between the USAian myth of the Good War and the Jewish myth of the Holocaust is significant and deserves to be brought to light in public understanding.

And it's certainly true that as long as this myth of the Holocaust remains bound up with such USAian mythologies, many Jewish lobbying groups will enjoy a level of power which comes from the myth and is totally out of proportion with even the monetary assets which such Jewish groups do possess. But Weber has raised such Jewish groups to a hosanna-like level which they simply do not deserve. The import of the Holocaust in USAian culture as a redemption of the myth of the Good War actually runs much deeper than can be accounted for only by focusing on Jewish Power, despite the fact that the latter has fed off of and deliberately promoted the former. Weber has apparently missed this in his focus on Jewish groups.

Mark Weber and Me: Our Back and Forth over Two Fundamental Questions

Bradley Smith

February 01, 2009 9:03 PM

From: Bradley Smith
To: Mark Weber

Mark: I should say that as a matter of form you should answer clearly the two questions that Butz put to you via Faurisson in his article for SR 158. If we don't have that, we

are missing one cornerstone of the issue. –Bradley

[Editor's Note: This first email appears to have been overlooked in the below correspondence.]
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February 02, 2009 2:57 PM

Mark Weber To: Bradley Smith
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Bradley, Once again, I appreciate your offer to let me respond, in *Smith's Report* No. 159, to commentaries about my recent on-line essay that appeared in issue No. 158. -- Mark

[Full text of Weber's reply is received here with Weber's email.]
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February 02, 2009 3:52 PM

Bradley Smith To: Mark Weber

Mark: Got it. Thanks. It's rather too long but we'll see. I'm leaving for the other side shortly. I'll be at the VA until tomorrow night. Later. --B

February 04, 2009 5:08 PM

Bradley Smith To: Mark Weber

Mark: Please point out to me your specific answers to the two questions that Butz references via Faurisson. --Bradley

Wednesday, February 04, 2009 5:23 PM

[Omitted—duplicate of above 5:08 send.]

February 05, 2009 11:38 AM

Mark Weber To: Bradley Smith

Bradley, Thank you for your message [referring to previous message from Smith].

In my “Clarification and Outlook” piece, sent to you on Monday, I did not respond to the two questions you mention. Indeed, and as can see for yourself, I did not respond to many points and accusations made in the critical writings published in the last issue of your newsletter. To address all the points would have absorbed more time than I can spare, and more space than you can provide.

In my response, I dealt with issues and criticisms that I think are most relevant and important. If a reader is disappointed that I failed to address this or that point, or answer this or that question, he is, of course, free to assume whatever he wishes by that.

Once again, I appreciate that, as you've assured me, you'll publish my “Clarification and Outlook” response in the next issue of *Smith's Report*.

If space is a consideration, I'd be glad to provide a shorter version for publication. Sincerely, Mark

February 05, 2009 2:31 PM

Bradley Smith To: Mark Weber

Mark: Please reply to the two primary questions. They are the core of the issue. --B

February 05, 2009 9:43 PM

Mark Weber To: Bradley Smith

Bradley, Thanks for your follow up message.

It's difficult for me to believe that you honestly regard those two questions, which you now want me to answer, as "the core of the issue," considering that you have never put those questions to me yourself, not even during our last telephone conversation. Moreover, those two questions were not in my Jan. 7 essay, which—as you point out in *Smith's Report* No. 158—is the foundation of this entire discussion.

The “Clarification and Outlook” piece I sent to you on Monday was written because you assured me an opportunity to respond in the pages of *Smith's Report* to the commentaries about my Jan. 7 essay, “How Relevant is Holocaust Revisionism?” In that piece, I have responded to what I regard as the most pertinent points in the wide-ranging commentaries that appeared in *Smith's Report* No. 158.

Perhaps at some later time I'll deal with those two questions. For now, though, I prefer to keep my

“Clarification and Outlook” piece as it is. Mark

February 06, 2009 7:09 PM

Bradley Smith To: Mark Weber

Mark: *Smith's Report* is a newsletter. I use it to publish stories that I find of some significance to those interested in Holocaust revisionism, interested in taking Holocaust revisionist arguments to the public, and interested in breaking out of the taboo against those arguments. It's not easy. The fact that it is not easy has not, does not, deter me from trying, or make me feel that to try is not worthwhile. No one ever told me it would be a walk in the park. But I remember writing very early on, not as a scholar but as a simple writer, that if Faurisson's arguments about the gas chambers were correct, the history of the 20th century would have to be rewritten. I am surprised at how well this innocent suggestion held up, and holds up today.

Meanwhile, in issue 158 of *Smith's Report* I published an article by Arthur Butz where he wrote that Robert Faurisson has asked you two brief questions that bear on the gas-chamber thesis:

1. Do you believe that the Germans decided on and planned a physical destruction of the European Jews? (“the specific crime”)
2. Do you believe in the existence and the use by the Germans of homicidal gas chambers or gas vans? (“the specific weapons of the specific crime”)

Butz wrote: “As I write this Faurisson has gotten no reply. Those two questions relate fundamentally to the historic mission of IHR and were asked of the Director of IHR by a key former associate of the IHR, under circum-

stances wherein the Director's adherence to the mission was obviously in question. Weber was ethically obligated to answer.”

I agree with Butz. I believe you are ethically obligated to answer Faurisson's reasonable questions. Now, just as you decided by yourself to stop publishing books on Holocaust revisionism, decided by yourself to stop publishing the IHR Journal, I will decide when to publish and not publish any given article in *Smith's Report*.

To that point I will publish your reply to criticisms of your article "How Relevant is Holocaust Revisionism?", as I said I would, when you reply to the two questions that Robert Faurisson asked you, the two questions that Arthur Butz holds that you are ethically obligated to answer, the two questions that I published on page one of *Smith's Report*, issue 158.

For the record, I am going to make this exchange public. You have written nothing here that is crazy. You have only written that you do not want to answer two brief questions that address the core issues of Holocaust revisionism. That is your right. Just as it was your right, I suppose, to stop publishing the *Journal for Historical Review*, it is my right to not publish your article in *Smith's Report* until I find that it meets my minimal editorial standards.

--Bradley

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February 10, 2009 12:43 PM

Mark Weber To: Bradley Smith

Bradley, Thank you for your message of Feb. 6. When you published my Jan. 7 piece in *Smith's Report*, No. 158, along with several commentaries, you invited me to submit a response to the critics. You told me that you would pub-

lish my response in the next issue of your newsletter.

In your e-mail message to me of Jan. 29, you wrote: "Mark: Are you going to reply to Butz and some of the others in SR 158? The deadline for issue 159 is 10 February. If you are going to reply, about how many words do you think you'll need? I have to plan ahead a bit."

You made no mention of any condition regarding the content of my reply.

On Feb. 2 I sent you the response you had invited me to submit. Later that same day you sent me an e-mail message thanking me for it. You wrote: "Got it. Thanks. It's rather too long but we'll see."

Two days later, on **Feb. 4**, you wrote me a short message: "Mark: Please point me to where in your text you answered specifically the two questions referenced by Butz via Faurisson."

This was your first mention to me of those two questions. But even in this message you did not tell me that an answer to those two questions was any kind of precondition for publishing my response.

In a message sent to you the next day, **Feb. 5**, I wrote:

"In my 'Clarification and Outlook' piece, sent to you on Monday, I did not respond to the two questions you mention. Indeed, and as can see for yourself, I did not respond to many points and accusations made in the critical writings published in the last issue of your newsletter. To address all the points would have absorbed more time than I can spare, and more space than you can provide. In my response, I dealt with issues and criticisms that I think are most relevant and important. If a reader is disappointed that I failed to address this or that point, or answer this or that question, he is, of course, free to assume whatever he

wishes by that. Once again, I appreciate that, as you've assured me, you'll publish my 'Clarification and Outlook' response in the next issue of *Smith's Report*. If space is a consideration, I'd be glad to provide a shorter version for publication."

Your response to that was a short e-mail message sent later that same day: "Please reply to the two primary questions, the two primary questions. They are the core of the issue."

In this message as well, you did not say that my reply to those two "primary questions" was any kind of condition for publishing the response you had invited.

In my reply (**also of Feb. 5**) I wrote:

"It's difficult for me to believe that you honestly regard those two questions, which you now want me to answer, as 'the core of the issue,' considering that you have never put those questions to me yourself, not even during our last telephone conversation. Moreover, those two questions were not in my Jan. 7 essay, which—as you point out in *Smith's Report* No. 158—is the foundation of this entire discussion. The 'Clarification and Outlook' piece I sent to you on Monday was written because you assured me an opportunity to respond in the pages of *Smith's Report* to the commentaries about my Jan. 7 essay, 'How Relevant is Holocaust Revisionism?' In that piece, I have responded to what I regard as the most pertinent points in the wide-ranging commentaries that appeared in *Smith's Report*. No. 158. Perhaps at some later time I'll deal with those two questions. For now, though, I prefer to keep my 'Clarification and Outlook' piece as it is."

On Feb. 6 you responded with a message in which, for the first time, you told me that an answer

by me to those “two primary” questions is a condition for publishing the submission you had invited.

You wrote: “To that point I will publish your reply to criticisms of your article ‘How Relevant is Holocaust Revisionism?’, as I said I would, when you reply to the two questions that Robert Faurisson asked you, the two questions that Arthur Butz holds that you are ethically obligated to answer, the two questions that I published on page one of *Smith’s Report*, issue 158.”

To belatedly impose such a condition seems manifestly unfair, not merely to me, but to readers of your newsletter who may be interested in my response to critics of my Jan. 7 piece.

Moreover, you are now imposing on me a condition that you have not imposed on others whom you’ve invited to write for your newsletter. In your front page “introduction” in *Smith’s Report* No. 158, you told readers that you had “asked a few important names at one time associated with the Institute for their reactions to Weber’s

article. I made no suggestion as to what any respondent might write.”

I do not recall that you have ever put these two “primary questions,” or any other questions, to any other contributor to your newsletter, or to any other IHR director. If you really believed that my response to those two “primary questions” is important, it’s difficult to understand why you waited until Feb. 4 or Feb. 5 to mention this to me. Sincerely, Mark

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February 10, 2009 2:52 PM

Bradley Smith To: Mark Weber

Mark: You write: "If you really believed that my response to those two ‘primary questions’ is important, it’s difficult to understand why you waited until Feb. 4 or Feb. 5 to mention this to me."

I was careless, and now I see rather innocent as well. I just took it for granted that you would answer the two questions, fundamental questions, when put to you by someone like Arthur Butz, via Robert Faurisson, and published on page one of *Smith’s Report*. Again,

answer the two questions. Where’s the problem? Of course, I suppose you can’t really say what the problem is. I can only suppose that you are concerned about [what] will be made of your answers to these two absolutely fundamental questions with regard to the unique monstrosity of the Germans. If that is indeed the case, should you not be concerned with what will be made of your disinclination to answer the two questions?

I can only guess why we are going through this exchange. My readers can only guess. Butz and Faurisson can only guess. As I say, I carelessly took it for granted that you would answer the two questions. Why would you not? Nevertheless, I was wrong. It seems to me, with regard to *Smith’s Report*, that you have two options here.

One: you can answer the %*&\$(#@ questions.

Two: you can let the guessing game go on.

I can only guess why you would prefer the second to the first.

--Bradley

The Campus Campaign

By Bradley Smith

AT YOUNGSTOWN STATE UNIVERSITY

Last month I reported that *The Jambar* at Youngstown State University (Ohio) was the first campus paper to publish my ad headed “A Question for the U.S. Holocaust Memorial Museum.” Youngstown State is situated between Cleveland, Ohio, and Pittsburgh, Pennsylvania. There are 13,000 students on campus and 1,000 faculty.

Student editors and their advisors at *The Jambar* have acted with courage and independence in the face of strong opposition by individuals representing the Anti-Defamation League, Youngstown State’s own Center for Judaic and Holocaust Studies, many students, and even the President of the university. The editors have published

two sophisticated editorials on the importance of intellectual freedom in the press, as well as a number of letters-to-the-editor by myself and from students on both sides of the issue. They’ve done a bang-up job.

Here is a selection of what has been published in *The Jambar* and made available on campus of some 14,000 students and academics.

We will not protect bad ideas from public scrutiny.

The Jambar Editorial Board

January 29. We ran an ad last week which appears again today from a man named Bradley R. Smith of the Committee for Open Debate on the Holocaust. In it, he calls into question whether the Holocaust actually occurred.

The response from readers has been, uniformly, to ask us why we would run such an ad. They point out how offensive the ad is, especially to those who have had relatives die in the Holocaust, or survive it. They wonder why we would give voice to what many would classify as hate speech.

As a newspaper, we are in a position to control speech, or to defend it. We could easily say that since this particular ad is extreme in nature, it should be suppressed. But then, who defines extreme? If we start to suppress the voices we don't believe in, it would start with this ad, but could spill over into far less volatile areas.

If we set that precedent, perhaps future editors could take it a step further and suppress views they disagree with on issues such as abortion, global warming or taxes.

If we only allow the acceptable voices to be heard, what would happen when we disagreed with the acceptable voices?

We are an open forum. Just as Smith was able to run his ad in our pages, anyone is free to shout him down, and is welcome to do so.

We enjoy a tremendous freedom in this country. It is not a freedom not to be offended. Rather, it is a freedom to hear all voices, and have ours be heard. It is through the marketplace of ideas that bad ideas are defeated.

President Woodrow Wilson said, "I have always been among those who believed that the greatest freedom of speech was the greatest safety, because if a man is a fool the best thing to do is to encourage him to advertise the fact by speaking."

From The Judaic and Holocaust Studies Advisory Committee

Helene J. Sinnreich, Director

February 10. We were dismayed to see the content of the advertisement placed by the notorious Holocaust denier Bradley R. Smith in the Jan. 29 and Feb. 5 issues of *The Jambar*. Smith deceptively poses his anti-Semitic questions as though engaging in legitimate academic debate. However, his views, like those of other Holocaust deniers, are demonstrably false. During the Second World War, the Germans engaged in the systematic and deliberate murder of European Jewry. Gassing, shooting, intentional starvation, lethal medical experimentation and other means were employed to kill two-thirds of the Jews of Europe.

We encourage every student to take advantage of the many opportunities available to the Youngstown State University community to learn about the Holocaust and other genocides.

From Bradley R. Smith,

Founder, CODOH

February 12. *The Jambar* printed a 400-word letter by Shari Kochman, Regional Director of the Anti-Defamation League, in which she criticizes *The Jambar* for publishing an advertisement by myself titled: "A Question for the U.S.

Holocaust Memorial Museum." In the ad I note that I have asked more than 2,000 American academics if they can provide, "with proof, the name of one person who was killed in a gas chamber at Auschwitz." I note that none has. And I note how the gas chamber story has been exploited to morally justify the U.S./Israeli alliance against the Palestinians. Ms. Kochman's response to the text of the ad suggests, among other things, that I promote a "view of history that is manifestly false and profoundly offensive," that the text of the ad "is fraudulent, deceptive or misleading," is "outside the bounds of decency and good taste," that it is an "attempt to promulgate anti-Semitism," that I am forwarding a "conspiracy theory claiming that Jews have perpetrated a scam of monumental proportions," implied that "Jews have manipulated the media, [and] the academic community," and—well, you probably get the idea. It's called "defamation" of character. This Regional Director of the Anti-Defamation League did not address the central question that is at the heart of the ad. It is likely that Ms. Kochman did not address the question because she cannot answer it. She cannot provide us with the name of one person, with proof, who was killed in a gas chamber at Auschwitz. I'm going to take a chance here. Is there one Holocaust scholar on the Youngstown State University campus who can provide the name, with proof, of one such person?

From David C. Sweet, President Youngstown State University

February 17. The recent publication in *The Jambar* of an advertisement paid for by Bradley R. Smith of the Committee for Open

Debate on the Holocaust has spurred discussion, debate, controversy and concern. In response, The Jambar editorial board published a thoughtful editorial that stated, "As a newspaper, we are in a position to control speech or defend it. We could easily say that since this particular ad is extreme in nature, it should be suppressed. But then who defines extreme?"

Prior to this issue emerging in *The Jambar*, I was not familiar with Mr. Smith's organization or his views. Spending some time on the Web quickly identified his goal in running these ads. In my search, I was struck by a statement, by John Silber, who was president of Boston University in 2000 when their student newspaper ran a similar ad. Silber stated in part in his open letter to colleges and universities, "*Anyone who cares about the truth is under the obligation to think twice before offering a platform to those who systematically lie by denying the Holocaust. Those lies are at the heart of the advertisement submitted by Mr. Smith. The advertisement begins by misunder-*

standing the idea of the university. It is not merely to promote intellectual freedom, but also to promote intellectual responsibility in the pursuit of truth. It is contrary to the ideal of the university to promote deliberate lies."

I wholeheartedly agree with Silber's comments. It is one thing to



President David C. Sweet

publish strong and divergent opinions on issues such as abortion, global warming or taxes, as your editorial points out. It is another to

perpetuate a lie in denying a historical fact. My wife and I had the rare opportunity to go to the movies earlier this month, and we saw the Academy Award-nominated film, "The Reader." The film revolves around the trial in the 1960s of a Nazi prison camp guard and the debate in a seminar of German law school students assigned by their professor, a Holocaust survivor, to observe the trial. The students are divided as they come to grips with the evil acts of an older generation of Germans. The law professor used the trial as a teaching moment.

At YSU, we are fortunate to have the Center for Judaic and Holocaust Studies that has a long tradition of Holocaust education. Here is my suggestion: I encourage the editors of *The Jambar* to join with our Center for Judaic and Holocaust Studies to sponsor a forum exploring the range of issues covered in your editorial, as the concept of "promoting intellectual responsibility" while protecting freedom of speech..

IN THE WASHINGTON JEWISH WEEK

On 18 February *The Washington Jewish Week* published an article on the Campus Campaign written by staff reporter Adam Kredo. It is titled "Denying the denier. Local college papers say 'No' to ad challenging the Holocaust." Kredo and I had spent several days in a back and forth via email. I found him professional and a decent guy to work with. The article is interesting in that it provides a little background re three student newspapers that refused my ad, as well as the deputy national director of the Anti-Defamation League, and Dr. Paul Shapiro of the USHMM.

People who, I imagine, would never talk to me.

Mr. Kredo quotes me: "It's my view that the academic class is responsible for allowing the [mainstream] press to thoughtlessly use the vocabulary of what I call the Holocaust Marketing Industry to forward the taboo that protects the story from routine critical examination. On campus, my ads speak to those professors and to students who may not yet be entirely cowed by their professors." Fair enough. Then he gives us some information that I did not have.

George Mason University.

Nicole Ocran is the editor in chief of *The Broadside*, at GMU. Kredo writes: "When *The Broadside's* advertising department delivered to Ocran a copy of that ad for review, the 20-year-old recalled thinking, 'It didn't sit well with me; it would have been just a lot more trouble than it's worth [...] it wouldn't have been worth any of the trouble of backlash that would have been caused by it.'"

Ms. Ocran did not respond to inquiries from me. So this was news. I think her case is the case with many who work in journal-

ism, on or off campus. They are made impotent via shame—the Tinkerbell syndrome as John Weir has it—and/or no professional ideals.

University of Maryland. I had provided Kredo with a copy of the brief correspondence with *The Diamondback* as demonstrating one kind of typical exchange I might have.

“Last week, Smith sent an e-mail to the paper’s advertising department, pitching his ad. In turn, he received this pithy response: ‘Thank you for your interest in the Diamondback, however we will be unable to place your ad in our publication due the sensitive nature of the content,’ wrote the paper’s advertising manager.”

The advertising staff at the UM *Diamondback* refused to comment on the matter, terming it “private.”

The Anti-Defamation League. “Kenneth Jacobson, the ADL’s deputy national director, called Smith’s method of partial denial particularly ‘dangerous,’ saying



Ken Jacobson

the new campaign is a false attempt to posit Holocaust denial as a matter of free speech. [Smith] ‘is a Holocaust denier of the first order who, more than anyone, tries to promote it particularly through the campuses,’ [...] ‘He plays on them as if the First Amendment

demands that one put in an ad or accept an ad that is full of lies and is completely a hoax,’ Jacobson said. ‘People say, Oh, I don’t want to be denying free speech, when free speech is not truly at stake.’”

Mr. Kredo did not ask Kenneth Jacobson where the lies lie (have I made a pun here?) in my ad, or where the hoax is.

The United States Holocaust Memorial Museum. As all the big fish in this story reply, or avoid any real reply, so we have it here with the director of the Center for Advanced Holocaust Studies at the US Holocaust Museum, Dr. Paul Shapiro. Shapiro told Kredo that he “does not intend to respond to Smith’s inquiry. Deniers are not looking for the truth, they are seeking to deny,” Shapiro said. “There hasn’t been a crime in history as well documented as the Holocaust. The proof is here [at the USHMM] for those people who want to know.” Dr. Shapiro was not questioned about his “proof.”

The story at Youngstown State is still developing. It is a core example of what we can do. Beginning with a small advertisement and a brave and sophisticated editorial staff, we worked our way up through the Youngstown food chain to the president of the university. And as I noted above, the story is still developing.

A second story is off the ground at Temple U, and there will be stories working at three more campuses by the time you have this to hand.

I have a new hire, Roberto Hernandez. He is taking over much of the email and telephone communication with campus advertising and editorial staffs. I thought I could take care of it myself. Not a chance. Now that Hernandez is here, everything has picked up

speed. He is very good on the telephone, which is a key part of the work. He puts a good face on that part of the work.

Again, I want to thank those of you who have contributed to the Campus Campaign. I have spent some of the funds on updating our two computers, on continuing to create our email lists, and now a new hire. We are just getting started. I have not let the work with UNESCO go. It is all part of the same work: the universities, the United Nations, and the press.

We can do this. We are doing it. Please stay with me here. You are the guys.

Bradley

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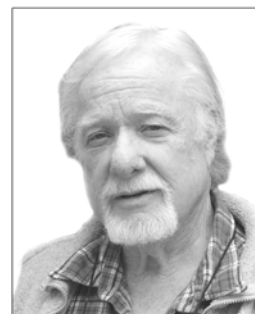
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SMITH'S REPORT

On the Holocaust Controversy

No. 160 www.Codoh.com April 2009

See Back Issues at: www.smithsreport.com



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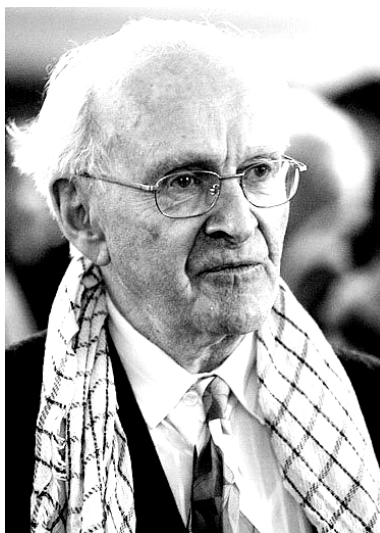
Mark Weber Must Resign from the Institute for Historical Review

By Robert Faurisson

Mark Weber must resign from the Institute for Historical Review, remaining free to establish, if he wishes, a body for the struggle against what he calls “the Jewish-Zionist power.” He has, in effect, recently announced in a veiled way his abandonment, if not of revisionism, then at least of the revisionist fight. He therefore no longer belongs at the head of an institute whose main job is to combat what Arthur R. Butz so rightly calls *The Hoax of the Twentieth Century*. Weber knows that there’s sometimes not too much danger in speaking out against the “Jewish-Zionist power.” Even some Jews and Zionists at times attack that power as well. On the other hand, he is also fully aware that it’s always highly dangerous to commit the least transgression against the Jews’ and Zionists’ sacred cow, their supreme taboo, i.e. their secular religion of “the Holocaust,” and this is a risk he no longer wants to run.

The text he entitled “How Relevant is Holocaust Revisionism?” (<http://www.ihr.org/weber> -

[revisionism_jan09.html](#)) bears the date “January 2009,” with no further precision, but I suppose he finished it in late December 2008. He was stirred to write it by the ever more pressing requests I’d



Robert Faurisson

had to make, over quite a number of years, of the IHR’s director in order to know finally whether or not he believed in the “Jewish genocide” and the “Nazi gas chambers.” My first request for

enlightenment goes back to April 20, 1993 (!), and the last two date from September 16 and December 2, 2008.

To relate just the final one of these, it carried the following two questions: 1) **Do you believe that the Germans decided and planned a physical destruction of the Jews of Europe?** (“the specific crime”); 2) **Do you believe in the existence and use by the Germans of homicidal gas chambers or gas vans?** (“the specific weapons of the specific crime”).

For fifteen years, instead of answering me frankly, Weber had piled up equivocations and evasions. I suppose that, on receiving my request of December 2, 2008, he sensed that my patience had run out and that I was about to make public this stubborn refusal of his to give any clarification. He therefore had to seize the initiative and explain himself publicly on the question of revisionism.

That’s what he attempts to do

Continued on page 5

LETTERS

Joseph Heaney

The theme of this letter may sound unduly morbid. To some it may sound perverse. But it may be that in the coming months Bishop Williamson will be in the media eye again. He has the potential to advance the revisionist cause, though not, I would imagine, to the point of absolute victory. He is at present a thorn in the side of the Holocaust Industry. The "industry" has one fallback strategy to protect its precious ideological golden calf/sacred cow. It can organize a fatal "accident" or "suicide" for the trouble maker.

Take a number of people who posed a threat in the past. François Duprat was a French right-wing nationalist. He was also an enthusiastic Holocaust revisionist. In 1978 a bomb under his car took his life and smashed the legs of his wife for the rest of her life.

Take Primo Levi. Levi, an Italian Jew, wrote accounts of Auschwitz based on his own experiences and based on what has become the standard narrative of what went on in the camp during the Nazi era. We have no reason to believe Levi was deliberately and intentionally dishonest. Levi was a chemist by profession and was gifted as a writer. He wrote a number of noted books based on the theme of the Holocaust, including *The Drowned and the Saved*. He was known to suffer from bouts of depression.

His life ended when he fell down a stairwell outside his apartment in what was explained as suicide. However, Levi had called for debate with revisionists. Effectively, he had called for revisionists to be treated with basic intellectual and moral respect. To

knock someone over the head and throw him from a height is standard practice for assassination at the hands of the intelligence community. The fatal blow can be ascribed to the fall. The fatality will be reported as due to misadventure or suicide. That this is what happened to Levi is at least an arguable possibility.

Hermann Goering claimed that the first he had heard of a Nazi extermination program was at the Nuremberg court process itself. Soon he was found to have ingested a cyanide capsule. Conveniently, the fatal capsule made its way into his prison cell despite the blanket security of an international show trial.

Richard Baer was commander of Auschwitz from 25 Nov 1943 to 25 Jan 1944. Arrested in October 1960 his trial would be postponed by the authorities of the Federal Republic of Germany 5 times. He died in apparent perfect health in prison in 1963 before the trial had begun. He had insisted that while he governed Auschwitz he saw no gas chambers nor believed such things existed. His sudden demise was thought of as especially strange.

The English scientist who had inside information on the reality behind the claims that Iraq possessed weapons of mass destruction and the means to deliver them met a peculiar end. It was "suicide," the media said. Yet medical opinion said the injuries on his body would not ordinarily be fatal. Dr David Kelly, though in the eye of the media, met a most odd and suspicious end.

Given how circumstances may develop, Bishop Williamson could possibly meet a similar end. A distinguished Christian clergyman who disputes the most

insisted-upon historical narrative in contemporary society may be a novelty to fear in some quarters. Then again there is the possibility Williamson will be consigned to the most perfect anonymity, that he will become, media-wise, an "un-person," utterly isolated and ignored. However, a controversy involving the personality of a reigning Pope is not always easily shut down and removed from the public consciousness, even in our media-manipulated world. The darker possibility remains a—possibility.

This possibility cannot be prevented but it can be discouraged and made much more unlikely to happen by active anticipation. Depending on how the controversy evolves it may be necessary to write an article or articles and issue press releases detailing in a sober and sensitive way the danger I have outlined. Were the feared tragedy to happen, the anticipatory material could be presented as circumstantial evidence for foul play. Of course we are talking about adding a layer of evidence which by its nature must be weak.

However, it will have the potential to provoke people to think and to be suspicious. This is what the "industry" wishes to discourage people doing. The aim here would be to maximize the level of potential suspicion and so discourage recourse to such drastic action. In other words, we attempt to maximize the chances such action might backfire and so discourage its occurrence.

What do you think?

(Well, I think the thesis not probable, but then the belief in the gas-chamber story itself is hardly probable, and yet. . .)

On the Cherry Pink Discoloration of *Livor Mortis* in Fatal Cases of Carbon Monoxide Poisoning: A Summary

By Thomas Kues

What is the physical appearance of victims of fatal carbon monoxide poisoning? This question has much bearing on revisionist research, since it is alleged that at the four camps Belzec, Sobibor, Treblinka and Chelmno somewhere around 1.8 million Jews were murdered in gas chambers and “gas vans” utilizing the carbon monoxide of engine exhaust fumes.

The research of revisionist and engineer F.P. Berg has mainly focused on the allegations that diesel engines (whose exhaust gas contains only small amounts of carbon monoxide) were used as murder weapons, but Berg was also early to point out (in “The Diesel Gas Chambers: Myth Within a Myth,” 1983) that victims of carbon monoxide (henceforth CO) poisoning show a deep red or cherry pink discoloration of the skin, in contrast to the claims of Kurt Gerstein, who wrote in 1945 that the corpses from the alleged gas chambers at Belzec were “bluish.” In 2004 the late Charles Provan published an article (“The Blue Color of the Jewish Victims at Belzec Death Camp”) in which he attempted to rationalize the witness statements of Gerstein and others, stating that the “bluish” color was a result of cyanosis, and listing a number of quotations from medical literature indicating that cherry pink discoloration is rare and often absent in cases of CO poisoning. Berg then published an online rebuttal, “Blue

women on the beach,” in which he thoroughly discussed the issue of cyanosis, and also remarked that the literature quoted by Provan appears to deal mainly with cases in which the victim was discovered alive and received treatment. Anti-revisionists are fond of quotes such as “cherry-red discoloration in CO poisoning is quite rare” (*The Lancet*, vol. 352, p. 1154) and “The classic ‘cherry-red’ skin coloration is actually rare, and patients are more likely to appear pale or cyanotic” (*The Journal of Emergency Medicine*, Vol. 1, 1984) but tend to steer away from such revealing statements as: “the cherry-pink colour that is described to be a classical feature of CO poisoning, but rarely seen in living patients” (*Medicine*, Vol. 35, No. 11, p. 605; italics mine). The fact is that while cherry pink discoloration may be rare in clinical cases of CO poisoning, it is as good as always present in fatal ones.

The verified reality

As evidence that cherry pink discoloration is indeed highly common in fatal cases of CO poisoning, I present the following scientific reports:

In an American case of fatal CO poisoning the absence of cherry pink livor mortis was deemed “curious” enough to warrant a further examination, which revealed that the victim’s blood and body tissue had a rare ten-

dency not to develop cherry-red color, regardless of temperature (*The American Journal of Forensic Medicine and Pathology*, Vol. 22, No. 3, pp. 233-235).

An Indian study of 15 cases of fatal CO poisoning (*The Journal of the Association of Physicians of India*, Vol. 49, pp. 622-625). The autopsy findings revealed “deep red discoloration of skin and serous membranes” in 12 of the 15 corpses. This study shows that the discolorations are visible as “deep red” even in individuals of a darker pigmentation than the average Caucasian.

An Austrian study which analyzed autopsy reports from 182 cases of fatal CO poisoning (*The Journal of Forensic Science*, Vol. 40, No. 4, pp. 596-598). The authors found a strong association between the carboxyhemoglobin level (i.e. the concentration of CO in the blood’s hemoglobin) and the cherry pink discoloration of livor mortis. In no less than 179 of the cases the victim’s body displayed a “clearly cherry-pink” livor mortis.

An extensive survey of 388 car exhaust suicides committed in Denmark between 1995 and 1999 (*Forensic Science International*, Vol. 161, No. 1, pp. 41-46). In 11 of the cases putrefaction or burns were so extensive that livor mortis could not be found, while “the characteristic pink livor mortis” was found in no less than 353 cases. Only in 9 cases did the victims show a normal colored livor mor-

tis, and in 3 of those 9 cases the victim had survived more than a day after the poisoning, suggesting a correlation between the cherry pink discoloration of livor mortis and the carboxyhemoglobin level. In 15 cases the author of the autopsy report had neglected to write down the color of the livor mortis.

Adding together the statistics of the three larger postmortem surveys summarized above, we find that cherry pink discoloration of the livor mortis appeared in 544 of 585, i.e. 93% of the cases. We might however surmise that the rate would be even higher, at least around 95%, if cases involving severe burning and advanced decomposition were eliminated.

The alleged mass gassings with CO

What then have the eyewitnesses to the alleged mass gassings with carbon monoxide at the Reinhardt camps (Belzec, Sobibor, Treblinka) and Chelmno to say about the appearance of the supposed gas chamber victims?

Jankiel Wiernik, perhaps the most prominent witness to Treblinka, wrote in 1944 regarding the look of the gassed victims that “[t]here was no longer any beauty or ugliness, for they all were yellow from the gas” (Donat, *Death Camp Treblinka*, p. 159).

Rudolf Reder is the only Jewish former inmate to have left a full testimony on the Belzec “death camp.” On December 29, 1945, Reder was interrogated by the Polish Judge Jan Sehn. Regarding the physical appearance of the gas chamber victims the witness stated that they “did not show any unnatural discoloration” (quoted in Mattogno, *Belzec*, p. 38).

Eliahu Rosenberg, who supposedly spent several months

working in close proximity of the alleged Treblinka gas chambers, dragging thousands of corpses from the “death chambers” to mass graves. In a 12-page typewritten deposition which Rosenberg left in Vienna on December 24, 1947, he stated regarding the gas chamber victims that “their skin looked gray-white and easily peeled off.”

Former SS-Unterscharführer Karl Alfred Schluch, who was posted at Belzec, testified in 1963 that “the lips and nose tips of some of the corpses had turned blue.” Now it is possible that the lips, and possibly also the nose tips, of CO victims might in some cases look purple-bluish as a result of cyanosis. The problem with the witness’ testimony is that he apparently did not notice the much larger and more eye-catching cherry pink discolorations.

Adolf Eichmann claimed to have witnessed a gassing at Chelmno. In the manuscript to his memoirs he wrote about the gassing victims: “To me they looked as if they were still alive. But now each and all of them were dead.” Thus Eichmann could apparently not discern any difference in physical appearance between dead and still alive victims.

In this summary I will leave out the statements of Gerstein and Pfannenstiel, since those have already been dealt with extensively by F.P. Berg as well as by Carlo Mattogno (in his book on the Belzec camp).

Conclusion

Livor mortis, also known as postmortem lividity or hypostasis, is an indicator of death. The term refers to the settling of blood in the lower portions of the body, causing a lighter purple-reddish discoloration of the skin. The state is due to red blood cells

sinking through the serum when the heart is no longer pumping the blood. Livor mortis appears 20 minutes to 3 hours after death. When the authors of the articles quoted above speak of a “cherry-pink discoloration of livor mortis” they are referring to a discoloration distinct from that of the normal livor mortis.

Since it is generally alleged that the gassings at the Reinhardt camps and Chelmno took about half an hour, and since the removal of the several thousands of victims from the chambers to the mass graves must have required hours of work, it is most remarkable that none of the eyewitnesses (as far as this author has been able to ascertain) reports any cherry pink or deep red discolorations, because livor mortis of such a nuance would certainly have appeared in most of the bodies before they were put in the mass graves and covered. That three of the most prominent Jewish witnesses – Reder, Wiernik and Rosenberg – either denied the presence of any discoloration or claimed that the corpses displayed a radically different color (yellow and grey-white) speaks volumes of the reliability of their respective testimonies.



Fighting anti-Semitism

“This is how we do it. Always the honorable way. And then we point out where anyone who questions us is a ‘systematic liar.’”

Mark Weber Must Resign—Robert Faurisson continued

in his text dated “January 2009,” but I note that once again he tries to slip out of it. The questions I put amounted to asking: “Are you really a revisionist?” However, here he is stating that revisionism itself is hardly “relevant,” which, I assume, means that it is “of no great interest.” He concludes that revisionism is of course still “a worthy endeavor.” He adds nonetheless: “But there should be no illusions about its social-political relevance. In the real world struggle against Jewish-Zionist power, Holocaust revisionism has proved to be as much a hindrance as a help.”

That’s quite a remarkable bit of news! From the very mouth of the man who’s been running the Institute for Historical Review since 1995, we learn all of a sudden that that institute is henceforth going to devote itself first of all to the fight against Judeo-Zionism and that, in this new combat, according to Weber, revisionism is, in itself, just as “irrelevant” as it is “relevant.” He goes as far as to add that, in the combat to which he intends to commit himself from now on, revisionism will be considered, at least in part, a “hindrance”!

I’m pleased at having finally obtained in this way, from Weber in person, the disclosure of a secret he’d been keeping from us till now. Of course, he sidesteps my questions once again but at least now—thought not without difficulty—I’ve made him take off his mask and proclaim that he is giving up the revisionist fight as such.

1. From 1979 to 1989 he gave me the impression of being a revisionist

It was in 1979 that I made my acquaintance with Weber. He’d invited me to stay at his home in Arlington, Virginia, and helped me with my research at the National Archives both in Washington and in Suitland, Maryland. At the time, he told me he’d begun work as well on “the Holocaust” and, in particular, on the aerial photographs of Auschwitz and the *Einsatzgruppen*. I found in him a researcher endowed with good intellectual qualities and also a man who, whilst openly showing vigorous far-right convictions, seemed without character. It even seemed that, if he so admired strength or energy, it was because he himself was weak, timorous, hesitant. In contrast, his compatriot Arthur R. Butz, whom I’d met in Paris a few years before and whom I met again that year in the United States, appeared to possess not only exceptional intellectual qualities but also solid character.

Still in 1988, Weber was apparently a revisionist. It was in that capacity that he gave evidence under oath as an expert witness at the Zündel trial in Toronto. Yet in the years that followed, before the growing difficulties encountered by revisionism, he seemed to me to lose heart, which was understandable. It was at this time that he, in all honesty, ought to have got off the revisionist ship, openly and for all to see. Unfortunately, he preferred to keep his post at the IHR and, from 1995, the remuneration that came with the office of director. From then on he doomed himself to play a kind of double game. He let his subscribers and collaborators believe he was continuing in the revisionist struggle but, in real-

ity, he was already starting to scuttle the vessel entrusted to him.

In 1989 he agreed to accompany Fred Leuchter and me in our examinations of Dachau, Mauthausen and Hartheim. He was strongly impressed by the nature of our investigation work, largely similar in method to that of police inspectors, both technical (on site) and scientific (in the laboratory). But truth compels me to say that he also, on more than one occasion, exhibited such fright that, in Germany, I thought to myself: “Here we’ve got a real softy of a revisionist, someone who may well abandon us should serious difficulties arise.”

Sometimes I’ve seen him go pale at the sight of our boldness and, in particular, when he happened to hear the noisy work of F. Leuchter on site. Leuchter couldn’t avoid making something of a racket banging out tiny fragments from the walls of the so-called homicidal “gas chambers” with his chisel. As the pieces fell to his feet he took the time, keeping his protective mask on, to gather them up slowly and scrupulously. Had a guard come by at that instant, we could well have found ourselves under arrest. The risk had to be run but it set Weber’s teeth chattering. I was embarrassed for him.

2. In 1991, in Munich, I discover his fright in the midst of the revisionist struggle

The scene is a hotel in Munich on March 23, 1991, where Ernst Zündel has made an appointment with fellow revisionists for the “Leuchter Kongress.” Personally, I had arrived from Paris where, in the *Palais de Justice* over the pre-

vious two days, I'd had to confront Jewish commandos who assaulted and injured a certain number of those present. I myself was hurt and, upon entering the courtroom, was also spat upon. They were two rough days, the second ending only quite late in the evening.

Once out of court I slipped into a car driven by a brother-in-law of mine who, as it happens, is an excellent driver and who, going along at full throttle, got us to Munich at 5 AM. I hadn't slept a wink all night and wanted to rest a bit in my hotel room. At 7 AM, we learn that Ernst Zündel has been arrested by the police. Weber is there. He's trembling like a leaf. He tells me there can no longer be any question of holding the scheduled conference. I object, saying the arrest of our mutual friend makes it an obligation for us to stay the course. He trembles even more and, overcome with fear, stammers: "But, but, but, Robert, we are revisionists; we are not Zundelists!"

He entreats me to drop the whole thing, saying we'll all be arrested. The tears well up in his eyes. We go down into the hotel's main salon where confusion reigns among the revisionists. The supposed organiser of the meeting, Ewald Althans, has a rather vacant look about him. We'll learn much later that he was working for the police, who had bought him! I try to take charge of things. I declare that the conference must go ahead at all costs. I add that, since Ernst is now in jail, we must take the risk of joining him there.

"Ah!" David Irving tells me, "but I have no desire at all to go to jail!"

Happily, Leuchter supports my proposal. The assembly decides that the conference will be held. As the police have closed the museum where it was supposed to

take place, it takes place outside, in front of the museum and in the cold. There we group together with our sympathisers, some of whom have travelled a very long way. The speeches will be brief, except for that of a German lawyer who gets somewhat worked up giving a long talk before a small, chilly crowd.

3. In 1993, in Washington, Weber states that "maybe" the gas chambers existed

It was on April 20, 1993, with a little incident in Washington, that I began to harbour doubts about Weber's revisionist convictions. He'd suggested we meet for dinner at a Chinese restaurant with some people who regularly got together once a week to talk about current affairs. The Holocaust Memorial Museum was just opening. Thus the occasion came up for me to discuss the revisionist argumentation with these people.

There were ten of us around the table. To start off, I wanted to have each one's opinion on the question of the "gas chambers." "Did the Nazi gas chambers ever exist?" I asked each person, one by one, beginning at my left and going on clockwise, to answer the question with a "Yes," a "No" or a "Maybe." The first four all answered "Yes." The fifth, a young woman, ventured a "No" but only half-heartedly. The sixth person at the table was Mark Weber. Twisting in his chair, he answered: "**Maybe**" and the others coldly answered "Yes." I announced that my own answer was: "No, definitely not," and firmly spelled out my reasons.

Then, disgusted by the way Weber had deserted the cause, I barely touched my dinner. Afterwards we were outside, he and I, walking back in silence to George-

town and the home of Andrew Gray, our host. When turning in, I took leave of Weber with an ironical:

"Good night, Mr. Maybe."

The next day, he spontaneously offered his excuses, telling me he should never have answered as he did the evening before.

Just then the telephone rang: a reporter from a local Black community radio station wanted to ask Weber some questions about the Holocaust Memorial Museum. And there, with the opportunity arising for him to show the extent to which that museum was amassing pure lies, notably on the "gas chambers," Weber was content merely to denounce what he called "distortions by the museum" and gave just one example of these, an almost trivial one: the story, in fact wholly untrue, of the Dachau camp's alleged liberation by Blacks.

Once the conversation was over I rebuked him for his faint-heartedness, but he retorted that that was the way to go about things, meaning that with journalists it was best to be diplomatic if you wanted to be in good graces with them. Therefore he'd talked to his journalist neither about "genocide" nor "gas chambers," nor Auschwitz, nor any of a score of other holocaustic lies. I'll note here that in general Weber is an atrocious debater, careful as he is to ingratiate himself with the opponent or the master of ceremonies, sometimes even to the point where one may wonder what side he's on.

4. From 1994 to 2002, Weber sinks into inaction

I could cite other anecdotes that are just as significant. Weber is a

man of amiable company, there's no nastiness about him, and one can generally trust what he writes in the way of history. He expresses himself with caution and moderation, backing up what he says with sources and references, without seeking to show off his knowledge and in comprehensible language but also, as must be admitted, in a rather limp style, with a school-like scent to it.

He lacks subtlety. Moreover, he's a waverer. And at the IHR office, spending hours on the telephone, he impedes the work of his colleagues with the volume of his endless conversations. He has never published, either in English or any other language, a book or collection of articles, and, in particular, no one has yet seen the manuscript of the work he was at one time fixing to bring out under the title – a provisional one – *The Final Solution: Legend and Reality*.

Up to a certain point I have happened to sympathise with him in view of his lot. The life of a revisionist is made up of so many trials, disappointments and repeated failures that it's hard not to subside into pessimism. At times the temptation to abandon such a perilous cause is strong. At the period in question, revisionism was of course not in a state of crisis, thanks especially to the heroic struggle of Ernst Zündel, then, much later, thanks to the unbelievable energy of Germar Rudolf; yet the IHR, led by Weber, was worse and worse off.

The story of the near-wrecking of our institute is too well known for me to go into it here. Try as they might, Ted O'Keefe and Greg Raven, each in his turn, found it impossible to keep things on an even keel. To begin with, Weber's inaction left them totally discon-

certed. They couldn't understand either the man or his conduct. For my part, it was at the lamentable international congress of June 2002 that I grasped that, under Weber's sway, the IHR was perhaps heading towards a gradual abandonment of "Holocaust" revisionism. On July 9, 2002, Butz wrote a critique, with a title descriptively asking "*Quo Vadis?*," examining the mission of IHR and the implications of O'Keefe's sacking. The message was directed to the IHR staff, board, and editorial advisory committee members only. In any case, that congress was the last and, subsequently, from 2003 till now, Weber was to prove incapable of organising an international conference worthy of the name. Butz finally resigned in January 2003, mainly over productivity issues, but also raising objections to the intellectual content of the *Journal*.

5. In 2003, I call on Weber to explain himself. He sidesteps. I submit my resignation

When I thought I sensed Weber might be about to give up the revisionist fight, I wanted to be clear in my own mind about it. I asked him to reply to me frankly. At first I did so gently, with delicacy, then with a certain insistence and, finally, curtly. But he went on continually dodging the issue and, invoking our long-standing friendship, said he was surprised at my questions.

No longer putting up with this, I summoned him in writing to answer me clearly and briefly: did he by any chance believe in the "Nazi gas chambers" and in a policy of physical extermination of the Jews? On December 15, 2003, he ended up replying: "**I do not like to say that 'the Nazi gas cham-**

bers never existed,' in part because I do not regard myself as any kind of specialist of 'gas chambers,' and in part because I avoid making such categorical statements (on any subject)." Shortly before he had stated on an American radio talk-show: "**I do not deny the Holocaust happened.**"

On December 17th I therefore sent him a message asking him to remove my name from the IHR's Editorial Advisory Committee. The following day G. Rudolf, who'd received a copy of my message, told me of his full approval. He had long been a strident critic of Weber's performance. On the 19th, after informing me that he regretfully accepted my resignation, Weber sought to justify himself in a pitiful and fallacious manner on which I shall not dwell here.

Other revisionists also expressed their strong disapproval of Weber's conduct. At the time Paul Grubach had not shrunk from writing: "Mark Weber is to be congratulated [...]. I now understand his position, which is fine with this Holocaust revisionist [...]. Let it suffice to say that Mark Weber is one of the world's most important Revisionist scholars," but he was later to become disenchanted, condemning the director of the IHR in the severest terms.

6. Remarks I made to set the record straight on December 22, 2003

More of the exchange of Dec. 2003, parts of which are reproduced below, is reproduced at <http://www.adelaideinstitute.org/Cofnference/sacramento4.htm>. On December 22, 2003, I sent Weber the following message:

I shall briefly sum up for you what, precisely, our recent exchange of correspondence has been. For greater clarity, I find myself obliged to emphasize certain words of this exchange, although I do not care for the practice. You will see that, contrary to what you venture to say, the letter that I sent you and made public on 17 December [2003] was neither “misleading” nor “unfair.” You will also see, at the end of this reply, that you have made a monumental muddle of a text of mine of which you quote a very brief fragment; by so doing, you have been “misleading” or “unfair” or both. In conclusion, I will show that this controversy may in the end lead to a heartening prospect for the future of revisionism.

My question of 17 December was: “Tell me whether or not you SAY, as I myself have so clearly STATED for so many years, that the alleged Nazi GAS CHAMBERS and the alleged Nazi GAS VANS never EXISTED.” The question was clear: it focused 1) on what you SAY or STATE, 2) on the very EXISTENCE, 3) of the alleged Nazi GAS CHAMBERS, 4) and of the alleged Nazi GAS VANS.

Instead of answering this question directly, you wrote back: “I don’t believe the claims about the alleged Nazi gas chambers.” That act of faith was not what I was looking for. Effectively, whereas I was waiting to see what you, as a historian, would SAY or STATE, you answered by what you DIDN’T BELIEVE. Then, you asserted that you

did not BELIEVE in CLAIMS, a particularly vague word; the remark may mean that you refuse to believe certain statements concerning the said gas chambers, but not necessarily all such statements; the choice of the word “CLAIMS” may mean that you call into question certain aspects of the story of the Nazi gas chambers (their number, location, performance) but not necessarily the affirmation of their existence itself. Finally, with such a sentence you do not, as all may see, breathe a word of the “gas vans.”

Noting that with so vague a sentence you had not gone into the subject, I did not feel the need to deal with it in my letter itself, but in the accompanying message, addressed to Jean Plantin, Yvonne Schleiter and Arthur Butz at the same time as to you, I plainly told you: “I did not ask for your ‘beliefs’ (?) about ‘claims’ (?) and, moreover, you do not mention the Nazi gas vans.”

Nor did I deal with your prologue regarding at once Dachau, Mauthausen, Hartheim and your “limited” knowledge of technical and chemical matters. As is my habit, I went straight to the heart of the matter and so it was that, leaving to one side everything of the order of more or less trifling preliminary remarks, I extracted from your response the lone sentence that constituted an answer, FINALLY, to the question put. And that answer was as follows: **“I do not like to say that the ‘Nazi gas chambers never existed,’ in part**

because I do not regard myself as any kind of specialist of ‘gas chambers,’ and in part because I avoid making such categorical statements.”

I think it useless here to run once more through the remarks that such a pitiful answer inspires me to make. It is typical of what I call “spineless Revisionism.” At the 2002 conference, I protested against this form of revisionism and suggested that, in future, revisionists come out fighting. I find comical the insistence of some revisionist “researchers” on still looking into “the problem of the gas chambers.” We are not about to carry on this way till the end of time killing what has already, on the commonsense level, been “overkilled.” But with our “researchers” the corpse of the “Nazi gas chambers or vans” is buried, then exhumed to be put in a coffin into which one more nail is driven. The role of an Institute like the IHR ought to be to come out with a formal assertion, one requiring neither technical nor chemical expertise but rather of the simplest kind: **For more than half a century, Germany’s accusers have in the end revealed their inability to let us see a single specimen of the alleged weapons of mass destruction that the Nazis are said to have designed, built or used for “the Destruction of the European Jews” (Raul Hilberg).**

Whatever you do, don’t moan that: “Given that you have not pressed me for my

view on Nazi gas chambers during the past ten years or so, I don't understand why you have been pressing me on this in recent weeks." In reality, you know perfectly well that there has been this point of discord between us for quite a long time. I have reminded you of the instance at which you and I confronted one another on it ten years ago in Washington. There was also, though you seem not to remember, another instance, over the telephone, on the subject of a statement of yours during a talk-show on a Black radio station. And I am not the only one to deplore Mark Weber's shilly-shallying with regard to the gas chambers. I can recall Fritz Berg rightly complaining of your dodging the question. Carlos Porter also seems to find you are dancing around. I myself have had to approach you more than once in order to get you to respond. And now, finally, that your response is known, it is understandable why you have tried to dodge an irksome question. But, is it normal, Mark Weber, to conceal from the IHR's readers, members, dues-paying supporters that their editor perhaps refuses, *to a certain degree*, to BELIEVE a lie and a historic slander but DOES NOT LIKE to have to say so? **How many people imagine that for the Editor of the Journal of Historical Review a proper reply to that slander is: "I do not like to say that 'the Nazi gas chambers never existed'"?**

During the above-mentioned talk-show, you

stated: "I do not deny the Holocaust happened but..." I immediately told you how deadly wrong it was to make such a CONCESSION to The Big Lie and Defamation. You retort now that in 1991 I myself declared: "Revisionists do not deny the genocide and the gas chambers." There you make a fine muddle. I said then, on the contrary, that by the acceptance of the word "deny" an untoward CONCESSION was made to the liars. I give you below the full text of my remark, which was published under the altogether unambiguous title "AFFIRMATION, NOT DENIAL":

A reminder: Revisionists do not deny the genocide and the gas chambers. This is a MISCONCEPTION. Galileo didn't deny that the earth was stationary; he AFFIRMED, at the conclusion of his research, that the earth was not stationary, but that it rotated on its axis and revolved around the sun. In the same way, the revisionists, after concluding their own research, AFFIRM that there was no genocide and no gas chambers, and that the "final solution of the Jewish question" consisted of the removal of the Jews from Europe – by emigration if possible, and by deportation if necessary. – The revisionists strive to establish what happened; they are positive while the exterminationists doggedly continue to tell us about things which didn't happen: their work is negative. – The Revisionists stand for the reconciliation of the antagonists in the recognition of what really happened. (Robert

Faurisson, The Journal of Historical Review, January-February 1999, p. 21, http://www.ihr.org/jhr/v18/v18n1p19_Faurisson.html).

In other words, I make with that remark the opposite of a CONCESSION. In a general way, not only do I expose the enthusiasts of the Big Lie for what they are, but I also refuse to borrow their least turn of phrase. The revisionists must show themselves to be candid, unbending and without CONCESSION. The time for CONCESSIONS is over [...]. It is pitiful when the head of an institute of revisionist studies is reduced to confessing: **"I do not like to say that the Nazi gas chambers never existed."** It is regrettable that he should have concealed that attitude up to now and that only my insistence on getting an answer on the subject made him come out with it. It is a pity that, seeking to vindicate his position, he wrongly accused me of having been "misleading and unfair." It is lamentable that in the dispute with me he should bring up a text of mine whose meaning he distorts to the point of turning it entirely around.

But it is heartening to see that I am now far from alone in denouncing a revisionism that has had its day and in advocating a new revisionism, more clear-cut, straightforward, vigorous and able, for a start, to put it to the upholders of the Big Lie that **"The best proof that your Nazi gas chambers and your Nazi gas vans did not exist any more**

than your Jewish soap, your lampshades of human skin and so much other nonsense of a vile war propaganda is that, more than fifty years after that war, your ‘scientific experts’ are, more than ever, unable to show them to us.”

This new revisionism, which demands character, calls for young and spirited men.

7. In 2008, his progressive abandonment of revisionism is confirmed

In 2007, Fritz Berg, Bradley Smith and other revisionists again asked Weber to explain himself, but to no avail.

On August 16, 2008, Weber gave a talk near Baltimore entitled “In the Struggle for Peace and Justice: Countering Jewish-Zionist Power” (<http://www.ihr.org/other/aug08weber.html>). Not for an instant did he mention the number one weapon of that power, that is, the lie of “the Holocaust”! I exhibited my surprise and asked him to provide some enlightenment. He did not answer.

I wrote him again. On September 2 he sent me an answer that wasn’t one. I wrote to him yet again with my request. Then it was that he answered me with the following two sentences: “In my presentation at the conference on August 16, I did not speak about ‘the Holocaust’ because that was not the subject or the point of my address. When Dr. Siddique invited me to the conference, he asked me to give an address similar to earlier ones that he himself had heard or read.”

The latter sentence informs us, incidentally, that this hadn’t been our conference speaker’s first

such skirting of the question: as one can see, he had already in the past deliberately adopted the practice of excluding from his talks all trace of any dispute of “the Holocaust.” I then replied: “Pitiful. It was a point of your address. Obviously. Necessarily. In the first place why did you [till now] avoid giving me those ‘explanations’?”

On September 9, 2008, Weber published “A Zionist Smear: The ADL Attacks an Islamic Peace Conference.” On the 16th, I consequently sent him the following new request for clarification:

More than ever I need some clarification about your position on “the Holocaust.” I am not the only one seeking this clarification.

On reading your September 9, 2008 piece “A Zionist Smear: The ADL Attacks an Islamic Peace Conference,” anyone, I suppose, would infer that, for a certain man called Mark Weber, the Institute for Historical Review (IHR) was not a “Holocaust denial organization” and that it was even a “smear” to say such a thing. To say such a thing would be “at variance with the facts,” indeed “completely at variance.” In that text M. Weber considers himself a “responsible scholar of twentieth century history” and seems to consider that the IHR is an entity made up, partly or wholly, of other such responsible scholars (Faurisson being one of them?). He also seems to define “the Holocaust” as “the [– *definite article* –] great catastrophe [– *in Hebrew*, “*Shoa*”? –] that befell European Jewry during World War II.” Then M. Weber points out that, in his re-

cent talk outside Baltimore, he mentioned the deaths of Jews during that great catastrophe in quoting from a speech by someone else to the effect that “the Europeans killed six million Jews out of twelve million.” In doing so, M. Weber, who is a responsible scholar, seems to think it worthwhile to mention that assertion and those figures without criticizing them in any way.

Mark, as you’ll surely have noticed, I’ve used the word “seems” so many times because I need some clarifications. In order to get them, I request that you let me put a few questions:

1 - Do you believe that “the Europeans killed six million Jews out of twelve million”?; if not, please tell me what your own opinion is concerning both the word “killed” and the figures of “six” and “twelve million.”

2 - Do you believe that the Germans decided on and planned a physical destruction of the European Jews? (“the specific crime”).

3 - Do you believe in the existence and the use by the Germans of homicidal gas chambers or gas vans? (“the specific weapons of the specific crime”).

Please, make an effort really to address these questions and, for example, please avoid coming down with arguments such as: “How is it that you’ve waited till now to ask such questions?” or: “But, Robert, the IHR website is publishing papers like yours!” In our recent exchange on the matter, your replies were not clear and my last message was left unanswered.

So that you don't believe I am alone among the revisionists in thinking there is a real problem with your being the head of a revisionist publication or website, allow me to tell you that, before drafting this very message, I asked a few people whether they had the slightest idea what your exact convictions were on the core of "the Holocaust." One of these was Ted O'Keefe. Let me quote him here (with his express permission), from September 15, 2008:

By now I've received and read all of your emails on the latest with Mark. I agree that he has shamefully sidestepped the questions of whether the Holocaust as defined by the Jews took place, and the importance of the Holocaust imposture in the Jews' propaganda and policies.

As I made public in 2002, Mark has long been impotent to advance the program for which the IHR was founded and sustained.

I can now add that by his lawyerly evasions and cowardly omissions he continues to squander what's left of the IHR's intellectual and moral capital, and to betray the sacrifices made not only by revisionists such as you and Ernst Zuendel and Germar Rudolf, but also by the numerous supporters of the Institute over the years.

8. Is he taking us for fools?

On September 23, 2008, I received in the mail a sheet with the IHR letterhead signed by Weber and entitled "A Productive Summer." It was a letter calling for

donations. Rarely can such a misnomer of a title have been seen anywhere. The text told of talks, interviews, meetings, shows, broadcasts but all bearing no relation to the "Holocaust" lie. It reported on a "memorable IHR meeting on June 14 [2008]," but the only two participants at that meeting were Irving and Weber. The former told of "his harrowing arrest in Austria, his sensational trial in Vienna, and his 13-months' imprisonment there. He also spoke about wartime Germany's harsh treatment of Jews, presenting a view of 'the Holocaust' similar to the one he laid out years ago in the first edition of his book, *Hitler's War*."

However Irving has never in his life really disputed "the Holocaust" and especially not in the first edition of that book of his. He is at the very most but a "reluctant revisionist," often changing his mind on a matter that he at times admits to not having studied. He sometimes even happens to utter abominations on the subject of the German people that are worthy of Daniel Jonah Goldhagen. As for the other speaker, himself, Weber wrote: "In my talk, I took aim at the American national mythology about World War II. I spoke about two new books about the war, by Patrick Buchanan and by Nicholson Baker, praising them as important antidotes to the familiar, much propagandized portrayal of the conflict." Here it's seen that on this occasion Weber did not bring up what was always the IHR's *raison d'être* and primary vocation: the revising of the "Holocaust" myth.

9. A lie to end with?

In January 2009, then, he published the bit entitled "How Rele-

vant is Holocaust Revisionism?" about which I've already said a few words in the beginning lines of this article. Just about every paragraph of the piece, a typical Weber text in its style, would call for some severe remarks and rectifications. I shall refrain from making any, however, and dwell on one point and one point alone where it seems to me I've caught Weber in the act, an act of dishonesty. He wrote:

A major reason for the lack of success in persuading people that conventional Holocaust accounts are fraudulent or exaggerated is that – as revisionists acknowledge – Jews in Europe were, in fact, singled out during the war years for especially severe treatment.

This was confirmed, for example, by German propaganda minister Joseph Goebbels in these confidential entries in his wartime diary:⁵

Feb. 14, 1942: "The Führer [Hitler] once again expresses his resolve ruthlessly to clear the Jews out of Europe. There must be no squeamish sentimentalism about it. The Jews have deserved the catastrophe that they are now experiencing. Their destruction will go hand in hand with the destruction of our enemies. We must hasten this process with cold ruthlessness."

March 27, 1942: "The Jews are now being deported to the East from the *Generalgouvernement* [Poland], starting around Lublin. The procedure is a pretty barbaric one and not to be described here more definitely, and there's not much left of the Jews. By and large, one can say that 60 per-

cent of them will have to be liquidated, while only 40 percent can be put to work. The former Gauleiter of Vienna, who is carrying out the operation, is proceeding quite judiciously, using a method that is not all too conspicuous. The Jews are facing a judgment which, while barbaric, they fully deserve. The prophecy the Führer made about them for having brought on a new world war is beginning to come true in the most terrible manner. One must not be sentimental in these matters.”

April 29, 1942: “Short shrift is being made of the Jews in all eastern occupied territories. Tens of thousands of them are being wiped out.”

No informed person disputes that Europe’s Jews did, in fact, suffer a great catastrophe during the Second World War. Millions were forced from their homes and deported to brutal internment in crowded ghettos and camps. Jewish communities across Central and Eastern Europe, large and small, were wiped out. Millions lost their lives. When the war ended in 1945, most of the Jews of Germany, Poland, the Netherlands and others countries were gone.

Given all this, it should not be surprising that even well-founded revisionist arguments are often dismissed as heartless quibbling.

We’ve read correctly: according to Weber, during World War II “millions [of Jews] lost their lives.” What right has this man of ours to come out with that estimate in figures? Where exactly in the holocaustic literature is any proof of what he puts forth here to be

found? Where, in his own writings, had he ever said and proved it?

But that’s not all. His exploitation here of those excerpts from Goebbels’s diary is stupefying. The Propaganda Minister’s comments bear the stamp of a National-Socialist propagandist’s phraseology, and are on the subject of events in which he had no personal part, no direct responsibility and of which he, in Berlin, had merely heard talk. In Toronto in 1988, during the second Zündel trial, Weber, at his end, had above all stated that according to him there was “a great doubt about the authenticity of the entire Goebbels diaries,” and had insisted on the fact that the contents of the March 27, 1942 note were particularly suspect. These were his very words under oath:

The later entry, which I think is the 27th of March [1942], is widely quoted to uphold or support the extermination thesis. It is not consistent with entries in the diary like this one of March 7th, and it is not consistent with entries at a later date from the Goebbels diaries, and it is not consistent with German documents from a later date.

[...] there is a great doubt about the authenticity of the entire Goebbels diaries because they are written on typewriter. We have no real way of verifying if they are accurate, and the U.S. Government certified, in the beginning of the publication, [...] that it can take no responsibility for the accuracy of the diaries as a whole.

[...] I think again it is worth mentioning that the passage of the 27th of March is inconsis-

tent with the passage of the 7th of March and the one from April, and I don’t remember the date exact (*Transcript*, p. 5820-5821). Goebbels had no responsibility for Jewish policy. He wasn’t involved in that. He was the Propaganda Minister. He was involved only to the extent that there were Jews in Berlin and he was responsible for Berlin (p. 5822-5823).

How can Weber today invoke a wholly doubtful document and, in that document, a passage that is particularly suspect? Is it because at some time between 1988 and 2009 he completely changed his mind on these points? If so, when did he ever advise us of the change, and what were the reasons for such a turn-around?

10. A sorry case

In former times I’d have taken the trouble to write to Weber in order to put these questions to him, but experience has taught me, as one can see, that he’s a man who shirks requests for explanation, or else cheats in his answers.

Destiny has now punished him for such behaviour. It was in December 2008 that Weber wrote his “How Relevant is Holocaust Revisionism?” In that text, he dared to assert that these days “the Holocaust imagery of the 1940s is less potent because it’s less relevant,” adding that, from now on, “Holocaust revisionism cannot play a central role” or even, as we’ve seen above, that “Holocaust revisionism has proved to be as much a hindrance as a help.”

However, hardly had Weber written those words when “Holocaust” revisionism was to make a spectacular return onto the world

stage. It was, in fact, at the very end of December 2008 and in January 2009 that there hatched what historians may perhaps one day see as the start of a revisionist revival. Preceded by the *Dieudonné* affair and followed by the Abrahamowicz affair, the Williamson affair, whatever its eventual conclusion, will have brilliantly highlighted that "Holocaust revisionism" is very much alive and that the grounds on which the religion of the alleged Nazi gas chambers and the alleged genocide of the Jews stands are extraordinarily weak.

There was a way to reply publicly to Mgr Richard Williamson. It would have been enough to

show us on television a single gas chamber or a single document allowing all to see just what such a weapon of mass destruction might look like. However, he has not been answered with any photograph, technical drawing, document or anything of the kind. Instead, he's been deposed, had insults heaped upon him, told to go to hell, threatened with legal proceedings and prison, and put on notice to confess his error.

But the height of his enemies' misfortune and, for the traditionalist Catholic he is, an irony of fate as well, is that if ever he did fall to his knees before the new Inquisition he would immediately remind everyone of Galileo, the man

whom science and history ended up acknowledging to be right despite his abjuration. Even if he wound up losing, Richard Williamson would thus have won, and history along with him.

As for Mark Weber, he has disgraced himself. He has proved that he possesses neither the clear-sightedness, nor the will, nor the courage needed to lead, at the head of the IHR, the tough struggle that today has started up again so forcefully, that of "Holocaust revisionism." He must therefore resign from the IHR.

February 10, 2009

Final proofing 23 March

Why Is There No Evidence for the Final Solution? The Holocaust Lobby's Phony Excuse

By Paul Grubach

In an attempt to "explain away" the undeniable fact that credible, wartime documentation is virtually nonexistent for the traditional version of the Final Solution, mainstream Holocaust historians such as University of Chapel Hill Professor Christopher Browning claim the Germans developed top secret methods of exterminating the Jews in death camps and that they hid this by the use of camouflage language and euphemisms in their official correspondence.

According to his line of thinking, mass shootings were far too visible and became very well known, and this in turn demoralized the troops and had serious repercussions among the German

populace.¹ Browning insists that "clearly different methods—more efficient, detached, and secret—were needed to extend the killing process to the rest of Europe in what was still envisaged as the postwar period."²

By October 1941, "evil German" conspirators visualized a solution—the extermination camp. "The concentration camp setting—in existence since 1933 and expanding rapidly since the outbreak of the war—provided secrecy," our Final Solution authority writes, "especially in eastern Europe far from prewar German boundaries."³

Because of this need for the utmost secrecy, the plans of these Nazi innovators in August and September 1941 are difficult to

trace: these "murderous conspirators" did not leave an adequate paper trail.⁴ Browning alleges the Nazis employed camouflaged language and euphemisms to hide this top secret program of mass murder. Let me give some specific examples.

When German leaders stated they wanted to deport Jews over the Bug River in Poland, this was supposed to be a "euphemism for killing."⁵ A Party Chancellery circular of October 19, 1942, which spoke of Jews being sent to camps for labor and still further to Eastern Europe, is again, according to Browning, a "camouflage explanation" to hide the alleged mass murder of Jews.⁶

This theory has been undermined by the finding of revisionist historians Carlo Mattogno and Jürgen Graf. On August 6, 1942, German General Katzmann made the guidelines for the Jewish policy known for the entire General Government, a large area in Poland. The memo read: “Brigadier General Katzmann announced that within a half a year there will no longer be any Jews at large in the General Government [sic]. The people are in part being evacuated, in part are taken to camps. Isolated Jews living in the country are killed by Einsatzkommandos. Jews concentrated in the cities are in large part liquidated in large operations, partly evacuated, partly collected in labor camps.”⁷

Historians Mattogno and Graf rightly add: “These orders make a clear distinction between ‘evacuated,’ ‘taken to camps,’ and ‘killed’ in the one case as well as ‘liquidated,’ ‘evacuated,’ and ‘collected into camps’ in the other case. In no instance would ‘evacuated’ allow anyone to understand it as synonymous for ‘killed’ or ‘liquidated’; the expression is therefore to be taken quite literally.”⁸

Despite all this alleged need for secrecy in the “extermination camps,” in his magnum opus Browning makes this astounding revelation about the Semlin “extermination” camp in Croatian territory: “One of the most remarkable features of the Semlin camp and gassing was its public nature. The camp itself was in full view from the heights of Belgrade across the river. In late 1943, when the Germans had begun to worry, the new German ambassador proposed (in vain) moving the Semlin camp because its continuing existence ‘before the eyes of the people of Belgrade was politically intolerable for reasons of public feel-

ings.’ And the [mobile homicidal gassing] van itself drove through the middle of Belgrade as the gassing took place. Certainly the German officials involved were not reluctant to draw attention to their accomplishment.”⁹

Does the reader see how Browning undermines his own theory? Our Final Solution expert says the Germans needed a top secret method of exterminating the Jews, so they “invented” the extermination camp and secret mobile gas chamber. In order to maintain this secrecy, they did not commit anything to paper, so as



Christopher Browning

not to leave behind any incriminating evidence. And then, at the Semlin extermination camp, Browning claims the Germans violated these strict security rules by publicly gassing Jews! They even drove the “mobile gas chamber” through the middle of Belgrade as the mass gassings were taking place!

There is even more to this bizarre scenario. Consider Browning’s description of Chelmno, an alleged “Nazi extermination camp”

in Poland. He writes: “Chelmno was a small town of about 250 people. Volhynian Germans had been resettled there on the larger farms, but most of the population was still Polish. The Sonderkommando proceeded to create an extermination camp in the middle of the town, centered around the Schloss or villa and its surrounding park, which dominated the little community. The operation of the camp was in no way concealed from the inhabitants of the town. Initially the villa grounds were surrounded merely by wire. Only after killing operations had been underway for at least a month was a broad fence put up to block the view.”¹⁰

Once again, according to Browning, the Germans needed a top secret method of exterminating the Jews, so they “invented” the secret death camp. In order to maintain this secrecy, they did not commit anything to paper, so as not to leave behind any incriminating evidence. And then, the ultra-cautious German conspirators build an extermination camp in the middle of a town, where the entire populace gets a bird’s-eye view of the extermination process!

Consider this observation of Browning’s colleague, Holocaust historian Robert Jan van Pelt. It is alleged that, initially, the corpses of the gassed Jews at Auschwitz concentration camp were burned in “open-air cremations.” We let Professor van Pelt pick up the story here: “The open-air cremations attracted attention to the killings, and therefore [Auschwitz commandant Rudolf] Höss did everything to get the four new crematoria completed.”¹¹

The reader must again see how this “Holocaust evidence” discredits Browning’s theory. According to Browning, the Germans needed

a top secret method of liquidating Jews, so they invented the “secret” Auschwitz death camp. These “German murderers,” who are ever so secret, as they use camouflage language and euphemisms to hide this mass murder, then turn around and perform attention-getting incinerations of the murder victims for the entire world to find out about!

These scenarios also undermine another claim of Browning—namely, that the Germans used euphemisms such as “deportation” to signify “mass murder” in order to hide their crimes. On the one hand, why would the Germans use euphemisms to hide the “homicidal gas chambers” in their private correspondence, and then quite openly and publicly mass-gas Jews in Belgrade for the entire world to see and find out about it? Why would the “ultra-secretive German murderers” use camouflage language and euphemisms in their private correspondence to hide this policy of mass murder, and then turn around and build an extermination camp in the middle of Chelmno for the entire population to see? Why

attempt to hide the extermination policy in private correspondence, when very public, open-air incinerations of the “murdered Jews” are being carried out at Auschwitz?

If the Germans carried out mass murders publicly and openly, it would not make any sense for them to use camouflage language and euphemisms in their private correspondence to hide this plan of mass murder! Why attempt to hide a policy of mass murder that is being done openly and publicly? Bizarre contradictions like this are exactly what one should expect from a false theory.

The Holocaust Lobby’s claim that the Nazis used camouflage language and euphemisms to hide the alleged policy to exterminate the Jews is a tactic invented by mainstream Holocaust historians to “explain away” any document that undermines or contradicts their theories. If the document does not fit, explain it away by claiming the Nazis were using euphemisms or camouflage language. If the document states that Germans planned to deport the Jews, Holocaust his-

torians will claim that “deport” is a euphemism for extermination. In this way, any document that contradicts the mainstream Holocaust theory can be, by a simple rhetorical tactic, made to “fit in” with the orthodox view of the Final Solution. The orthodox view of the Final Solution is thus non-falsifiable and self-perpetuating—exactly what the proponents of the Holocaust religion want to achieve.

FOOTNOTES

1. Christopher R. Browning, *The Origins of the Final Solution: The Evolution of Nazi Jewish Policy, September 1939-March 1942* (University of Nebraska Press and Yad Vashem, 2004), pp. 353-354.
2. *Ibid.*, pp. 354-355.
3. *Ibid.*, p. 354.
4. *Ibid.*
5. *Ibid.*, p. 361.
6. *Ibid.*, p. 391.
7. Carlo Mattogno and Jürgen Graf, *Treblinka: Extermination Camp or Transit Camp?* (Theses & Dissertations Press, 2005), p. 266.
8. *Ibid.*
9. Browning, p. 423.
10. *Ibid.*, pp. 417-418.
11. Robert Jan van Pelt, *The Case for Auschwitz: Evidence from the Irving Trial* (Indiana University Press, 2002), p. 255.

THE CAMPUS CAMPAIGN

The events at Youngstown State U. are still unfolding. I thought the story had just about bottomed out. I printed here last month the letter from the President of YSU, David C. Sweet, which repeated the slander that I am a “systematic liar” first published by John Silber of Boston University in May 2000. Dr. Sweet made no attempt to demonstrate that his charge was true.

The Jambar did not publish my response, so I copied it widely to YSU academics, student organizations, and the off-campus

Youngstown press. One PhD professor demanded that I remove him from my list. One out of a lot (I will not mention specific numbers here).

A YSU political science professor, Keith J. Lepak, wrote a 2,000-word commentary on the ad which *The Jambar* did publish. His commentary was titled: “Playing the sophist OR: What cynics and cowards do best.” The “sophist” here, the “cynic” and the “coward” refer to yours truly. And so it goes, eh?

Anyhow I made a brief reply, in *The Jambar’s* Letters to the Editor online. Keep in mind that there are some 15,000 students and academics at YSU.

20 March 2009

Professor Lepak writes (19 March) that Bradley R. Smith poses a question that cannot be answered. My question reads: “Can you provide, with proof, the name of one person who was killed in a gas chamber at Auschwitz?”

The professor writes that the question cannot be answered because it is not my “objective” [to have it answered], a *non sequitur*, even for a professor. He then suggests, without committing himself concretely to the fact of the matter, that the question can indeed be answered by searching the German Federal Archives in Koblenz and the International Tracing Center at Bad Arolson.

So Lepak wants it both ways. On the one hand the question cannot really be answered, while on the other, if I were not a “coward,” I would go to Germany where the records exist that would answer the question. Which is it, Prof?

Lepak writes that my question is “sophistic, not a real rhetorical trick but a “kind” of rhetorical trick. My inquiry is so “narrow” that it obscures something “more important.” What is this thing that is more important? One, I don’t include the word “please” in the question. Two: the question demonstrates a “skepticism of authority.” To be skeptical of authority is something most of us probably wish would have been the norm in Stalin’s Soviet Union, Mao’s China, and Hitler’s Germany, to mention a few places during my own lifetime where skepticism of authority was, shall we say, seriously frowned upon by the authorities.

And three: Lepak writes, with a stunning disregard for language, that when I ask for the name, with proof, of one person who was killed in a gas chamber at Auschwitz that I am asking for “anecdotal” evidence. It is obvious in my language I am not. The fact of the matter is in the question itself: I am asking for “proof,” not anecdotal evidence. There it is in the question. “Proof.”

Professor Lepak and I appear to have opposing agendas. Mine is to encourage a free exchange of ideas on the gas-chamber question. Lepak’s agenda appears to be to discourage a free exchange of ideas on the matter. That is probably one reason why he uses an irrational vocabulary that includes such unnecessary terms as “coward,” “sophist,” “cynic,” “dishonest,” and that I am looking for a “jaded and lazy audience.”

To the contrary. Try me. I’m with those who are frowned upon for questioning authority.

It was our understanding here that the ad was to run at U Georgia, U Rhode Island, U Missouri, U Texas, and Boston U, among other campuses. In each instance the ad was rejected at the last minute by either the advertising manager or the editor for—“too controversial” would sum up all the different excuses.

On 19 March the Youngstown History Club held a “roundtable” to address issues raised by my ad, including those of “historical revisionism, provocative rhetoric, editorial prerogative, prejudice, and apathy.”

I have yet to hear anything about this but the next issue of *The Jambar* will surely report on it.

Meanwhile, I had changed the text of the ad to take advantage of the Bishop Williamson story that was everywhere. It didn’t work. I modified the text to make it as simple as possible, using only the references to Dr. Paul Shapiro, his colleagues, and the 2,500 professors on American campuses who had so far refused to try to answer the question. Didn’t work.

Only yesterday I rewrote the ad yet again. I’ll include it with the cover letter you receive here. It’s very different, but still built around the “One Person, with Proof” question. We’ll see.

There is a lot more that I could report on here about the Campus Campaign, but I felt it necessary to publish Robert Faurisson’s article on the Mark Web affair. I received a brief note from Mark a couple weeks ago saying he was “disappointed” that I had not run his reply to criticisms published here the last couple months. I understand his disappointment. I will still publish his reply when he responds, responsibly, to the two questions asked of him by Arthur Butz via Robert Faurisson.

The taboo against revisionist materials being published on campus is still very strong, no matter how *The Story* has been battered these last years. I’ll find a way. Stay with me here. I’ll find a way.

Bradley

Smith’s Report

is published by

**Committee for Open Debate
On the Holocaust
Bradley R. Smith, Founder**

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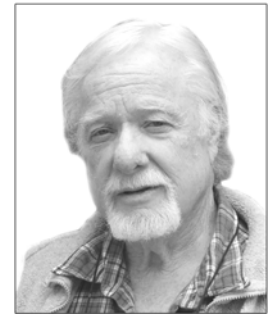
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SMITH'S REPORT

On the Holocaust Controversy

No 161 | www.codoh.com | May 2009

See back issues at www.smithsreport.com



Challenging the Holocaust Taboo Since 1990

Announcing a New Revisionist Journal

Inconvenient History to Debut Summer 2009

By Richard Widmann

A new revisionist journal, *Inconvenient History*, is targeted to debut this summer. *Inconvenient History* intends to fill the gap that exists for scholarly revisionism today. Since the demise of Germar Rudolf's quarterly journal *The Revisionist* in 2005, there have been few avenues for scholarly works of revisionism.

Since 2007 *Smith's Report* has attempted to bridge the gap somewhat with its expansion to 16 pages, but still this does not allow for the publication of lengthier articles. Some authors have turned to *The Barnes Review*, but most realize that with its focus on nationalist thought, *TBR* has wandered from the true intentions of historical revisionism.

Our new quarterly on-line journal will be devoted specifically to "inconvenient history," history that challenges and at times may make us uncomfortable. Although the case has been made that revisionist history is as old as history itself, at its heart it means nothing more or less than to reveal the truth about

historical matters. *Inconvenient History* will explore topics from the First World War forward with a special concentration on revising the Holocaust story.

The writers and editors of *Inconvenient History* agree that the successes of World War I revisionism were not and cannot be repeated with the Second World War until the Holocaust story is brought into accord with the facts and until what Harry Elmer Barnes called the "smotherout" is successfully blasted through. Barnes developed the term "historical smotherout" to explain the technique and strategy that prevents revisionist writing from reaching a wide and thoughtful audience.

Identifying its origins at the Eichmann trial of 1961, Barnes described the smotherout strategy in his "Revisionism: A Key to Peace":

"...the fundamental aim has now become to emphasize the allegation that Hitler and the national socialist leaders were such vile, debased, brutal, and blood-

thirsty gangsters that Great Britain had an overwhelming moral obligation to plan a war to exterminate them, and the United States was compelled to enter this conflict to aid and abet this British crusade because of a moral imperative that could not be evaded to engage in a campaign of political, social, and cultural sanitation."

Barnes argued that revisionist theories were smothered by a campaign of unceasing inflammatory exaggerations of Nazi savagery. In light of the incessant tales of the murder of six million Jews and the use of terrible weapons of mass destruction including gas chambers that killed by the thousands in a matter of minutes, some might even say seconds, the details of backroom politics and diplomatic failures were hardly the things that would fire the public's imagination. Barnes recognized that revisionism faced its greatest challenge from the overwhelming use of atrocity tales and what would

Continued on next page

eventually come to be known as the Holocaust story. The Holocaust story over the past 50 years has developed into mythical proportions and is defended by an entire industry that has developed a legal system which persecutes and prosecutes those who question any aspect of what has come to be the “official” account.

Barnes properly identified the Holocaust story as the true barrier to the acceptance of revisionist arguments and thereby the true barrier to peace, security and prosperity among nations. The specter of the Holocaust is marched out to justify every modern military intervention. The media and the government together depict our “enemies” as modern-day Hitlers intent on genocide and preparing

to use their secretive arsenals of weapons of mass destruction against “us.”

Cutting through the exaggerations, lies and propaganda of the Holocaust story has to be the starting point for any contemporary revisionist and any contemporary revisionist journal. The territory is plagued of course with the minefield of charges of “Holocaust denial,” “racism,” “anti-Semitism,” and “neo-Nazism.” Despite the persecution and insults, revisionists understand that the myths of the Holocaust have smothered out a proper and accurate understanding of the Second World War.

Inconvenient History will not attempt to rehabilitate any totalitarian party or regime. We hope in fact to one day emerge in a society

that is freer than the one we live in today. We seek to reveal the facts of history in an effort to avoid foreign wars and interventionist crusades that leave tens of thousands dead in what amounts to an endless series of “perpetual wars.”

Over forty years ago Barnes was frustrated by the smothering out of revisionism. We intend to pick up that banner, and as other brave souls have done before us, continue the struggle. *Inconvenient History* will not be for the squeamish or the politically correct, but if you believe, as Barnes did and as we do, that revisionism is one major key to understanding this world and to peace in this world, you’ll want to be among our readers.

Three Days in March

Bradley Smith

The Day before the Three Days in March

I really shouldn’t repeat this first anecdote here in a serious newsletter like *Smith’s Report*, but it introduces The Three Days in a nicely ironic manner.

On 22 March I had an appointment at the VA hospital in La Jolla to have the port in my chest irrigated. My wife went with me. The port in question is surgically implanted in the upper right-hand part of the chest. It’s a small affair, the width of a quarter, and rises up under the skin in a mound-like shape. I didn’t know what a “port” was. It’s used to inject the necessary drugs into the bloodstream during chemotherapy. There is a tube that goes from the port directly north to the jugular so that

the drugs are dispersed more efficiently than via a needle in the arm. After the chemo sessions were ended I could have had the port removed, but I chose to leave it in on the chance that the cancer would return and it would be needed. Always prepared, eh? Sometimes.

Anyhow, I’m there in the hospital lab in the green, plastic-covered reclining chair while Irene is sitting in a chair nearby facing me. I unbutton my shirt and pull it to one side to reveal the port so that the nurse can inject the irrigating solutions. First she draws a little blood from the port to make certain the lines are open. Then she injects a saline solution. It takes only a moment. Then there is a second solution and when she puts that needle into me I cry out in ag-

ony and twist in my chair. I thought I was being funny. But when I looked at my wife her face was distraught. I like to say that she has the fastest tongue in Baja, I expected her to ridicule me for being a sissy, but her face looked like a ruin.

“Oh, come on,” I said. “*Estoy bromando. No me duele nada.*”

“I’m just horsing around. It doesn’t hurt at all.”

The nurse thought my display was mildly amusing, but my wife was stricken. It wasn’t until we had left the hospital and I was apologizing out in the parking lot that I discovered that Irene was dismayed to have seen the port at all. It simply had not occurred to me that she had never seen it. It was put in there a couple, three months earlier. But it’s been some time

since, how shall I phrase this, it's been some time since we have been holding hands what with my being sick, the cancer, the chemo and all the rest of it and there in the lab was the first time she had seen the port in my chest and the tube in the throat going up to the jugular. She didn't like seeing it in the first place, and then when I let out my fake cry of pain and writhed around in the chair she thought it was real.

It amuses me again thinking about it now, but it wasn't so funny at the time when I saw how it made her feel. There are moments, I know it, when I choose to play the clown that are not really appropriate.

But here's the irony. It was that morning, at some moment, when it occurred to me to publish a quarterly journal. I don't know when, or how, or why. But the journal idea came into the brain in the same time-context as my foolish display in the laboratory chair with my wife looking on.

In any event, finished at the Veterans, we drove south from the hospital to the Wal-Mart in Chula Vista. There, while my wife was picking up food for the dogs and the grandchildren and buying this and that, I sat at the counter in the in-store McDonald's looking through *Gentleman's Quarterly*—my Bible as Jay Leno would have it. There are very few titles in the Wal-Mart magazine rack for adults, aside from titles on guns, cars, and body building.

In this issue of *GQ* there was an article on comic books and what a splash they are making around the edges of American culture. I didn't see much in the comics themselves that interested me, but the story about the comics was interesting. People are reading comic books? Young people? Maybe college kids? Is this something I should ignore? One of my friends in Baja

is a very talented artist and political cartoonist. I could do something with this.

One of the projects I have wanted to do for some time is to put together a CODOH writers' group to produce brief opinion articles to submit to the campus and off-campus press via the Internet. It occurred to me now that I could do the same with political cartoons focusing on revisionism and a free exchange of ideas. In the moment I was very enthusiastic about the cartoon project. I took the scratch pad from my shirt pocket where I carry it along with my driving glasses and a couple ballpoint pens. I briefly noted the cartoon idea.

I still have the note, written in red ink. It reads:

"GQ. Review comics. Verdetta can do drawings for me."

But then there is one more line written in red ink below that one. It reads:

"Earlier today. The Journal idea."

That's all. Five words. "Earlier today. The Journal idea." I have the note on the little piece of scratch paper here beside my keyboard. I don't know what "earlier today" refers to. I have no memory of thinking about the idea for a journal. When I make these notes I usually include some reference to the moment, to the circumstance that caused me to make the note. In this case nothing. Just the five words. I had failed in my discipline as an autobiographer. Now I had no story. As Mexicans would have it, my mind was "white." But there it was, the little piece of scratch paper with the five words written in red ink.

"Earlier today. The Journal idea."

Following is an outline of what came of those five words. What you will read here does not reflect very accurately what has actually

come to be. It is a casual record of the very first exchange of ideas on would could become, and in fact has become after a much more extensive review of what is possible, a new revisionist quarterly.

What follows is the gist of the informal back and forth between Widmann and me the next three days. We discussed doing all kinds of things that in the end we are not going to do. But I believe you might be interested in how the concept for a journal was born. Not how it was worked out, that came later, but how it was birthed. You don't have to be a genius to come up with an idea like this. I am proof of that. You only have to be willing.

The First Day, Wednesday, 24 March

Richard Widmann had copied me on a brief exchange between him and Paul Grubach. Widmann was looking for some material for CODOHWeb that deals with WWI and WWII revisionism, non-Holocaust material. Did Grubach have anything?

Paul replied that he had a book review on the drawing board dealing with Professor Jeffrey Herf's claims that 1) International Jewry did not and does not exist, and 2) International Jewry as a political force was not a cause of WWII. Grubach would demonstrate that Herf is wrong on both points.

It wasn't exactly what Widmann had in mind, but he was interested, as we are interested in all the work that Grubach does.

When I read this brief exchange something in the brain opened up and began to work out an idea. It was as if I had nothing to do with it. Without any forethought whatever I wrote Widmann.

Smith to Widmann: I have to go to the other side again today. Within the hour. So this will be a very short note and will not be well thought out. But a few minutes ago it came into the brain that we start an On-line Quarterly Journal. Don't ask me how the idea came to me. But we have writers associated with CODOH, and with The Forum, who will write for us if we set things up for them in the right way. We can put together enough text for a slim print quarterly. It will be up to me to find the funding to print it, something like the old Journal of Historical Review. How difficult can it be? You will be the editor (you wouldn't think it would be me, right?). It does not cost a fortune to publish a slim quarterly.

Once it begins to be understood "out there" that the quarterly exists, writers will drift toward it. Smith will be able to make a contribution based on his work with academics, leaving out the jokes. Such a journal would be a "sure-sell" to libraries, where revisionism would return to library shelves. A new revisionist journal would create, by its mere existence, at least a small market for—a revisionist journal. Not everything in the printed edition would have had to appear on-line. There would be no rules about how we handle this, but we would develop it on-line with the open idea of publishing the material in print and distributing it to libraries.

Damn! The brain is rolling out with this one.

We could get support from some of my folk, folk who support IHR, new folk. I don't know. Like I say, thought has just come up with this and the brain is rolling it out.

We ask for writers, we ask for articles, their stuff will be published on-line, and each article, if you decide it is right, will go into

the print edition. There's not a lot of money involved in doing a slim quarterly with a limited print run. If we want to do a large print edition to send to press, the campus press, academics, whomever, we might well get the funding for it. Depends on the product.

I don't know. You will have your own response. A lot of writers are lolling around the countryside because they have nowhere to publish that interests them. Who? Don't really know in the moment.

I have about ten things to do in the next hour before we leave for the other side. I have to leave this here. I'll be back about 8pm to-night.

The Second Day, Thursday 25 March

Widmann to Smith: Well, maybe. Here's what I'm thinking. What if we make it a pay on-line journal? That is to say, we create a Web page and list the table of contents, but it is only sent to subscribers? Sort of like your on-line version of SR. Except it's paid for. If enough money comes in, then we can print hard copies too. Five hundred is probably tops.

Another thought, while I'm all for a journal, I don't think we have the writers or materials for a Journal. And I am not sure we have the money. I think a print periodical is the thing, but it will fall short of a true journal. I'm thinking we're doing all we can to get SR out. Maybe we can up the contents, the quality of SR.

I'm not so gung-ho about this as I was an hour ago.

Smith to Widmann: *That night when I returned to Baja and found Widmann's doubtful response, the brain was still full of The Journal.*

With regard to charging to read The Journal on-line, I wrote that I do not believe this is a marketable project via the Internet. Regarding costs of a hard copy edition, it is not subscriptions that pay for any revisionist work, it is always contributions via supporters. It has been that way for me for 15 years. I do not make any money whatever from subscriptions to SR, particularly now that it is 16 pages. It's all supporters. The idea here is that if we reach out, we can get new support. In real life, one supporter can easily pay for this entire project. We have to reach out to him.

But you're right. We don't have the writers. We don't have the materials. But once we have a Journal I believe both will appear. We already have stuff on-line that few people have read. We can't depend on that, but we do have stuff there. When there is no Journal, there are no writers. When there is a journal, there will be writers. New writers, a few old writers will return, and lots of stuff that gets lost on the Internet can be used. And then we have to keep in mind the people we want to distribute it to. How many libraries either on campus or off know anything about what is on CODOHWeb?

It's possible to up the quality of SR, but who would we distribute a newsletter to? How? What if we were to do a 48-page Journal? Page size 8 x 5. Twelve point font. This might be 475 words per page, 20,000 words for the Journal. We are looking at something with about twice the text of the monthly SR, to be published every 90 days rather than every 30 days. This is very doable.

I want to keep one point in focus: we are not even considering that the Journal will pay for itself via subscriptions. We would have to create backers. This is not—not—an expensive project. We would want to distribute it to li-

braries on and off campus. This is especially relevant when you are already doing the work on CODOHWeb that turns H Revisionism around into Revisionism itself.

Meanwhile, I am going to stay with the Campus Campaign, parts of which can always be in the Journal, an “informal” part. Journalism. But the key here is that it will always, always, deal with the academic community, the professorial class.

I am reminded of when, after I returned from Teheran, you advised me to publish the talk I gave there in *SR*. I didn’t think I should take up so much space in one issue. That was really dumb of me. In any event, I am going to be working with academics via the Campus Campaign, will report on it in *SR*, but will always have something to add that will work for a Journal because of my focus.

The East Coast guy who is interviewing me (name deleted for the time being) for the mainline press is a Ph.D. in History and it’s real hard for him to understand what I am doing. The simplicity of it. So we would want to distribute most copies of the print Journal to libraries on and off campus, with special mailings to relevant academic departments at selected universities, newspaper editors on and off campus, including alternative papers, and other places where I’ve have not had time to even think about yet.

Once we do three, four issues of the Journal, we will know where we are.

But to produce 20 – 25,000 high-quality words in three months is not a terribly difficult job. Particularly if there is already stuff on CODOHWeb that we can appropriate, taking it from the Web into print. And we will always be on the lookout for assistant edi-

tors/writers. They will come along, if we go along.

Of course, I don’t know. I’m just talking.

But I believe I do know that the money issue is a lesser issue. Time, writers, time, editors, and time are the larger issues. With staff help, the time issue diminishes. But I can imagine Graf, Matogno, and others coming in. We also have a new find, a powerful presence, with his new Faurisson blog. It went on-line only this very morning. It’s going to be very good. He is very good. Tough, practical, highly intelligent. People are out there. We need to draw them to us. It’s not magical. It’s going out there to lay our hands on them.

There’s all kinds of stuff that we can do with materials from all over. Not everything has to be original. It is the perspective, the presentation, which has to be original. And so on.

Just thinking.

The Third Day, Friday 26 March

Widmann to Smith: I don’t know. How does this journal idea match up with what we are doing with *SR*? Are you planning to keep *SR* as is? I don’t see how we can do both. One option would be a smaller, more personal *SR*. Maybe 4 to 8 pages of pure Smith. What is happening on campuses, etc. Sort of an “action report.” Then quarterly we bundle up all the articles we’ve got and put out the Revisionist Quarterly. We need a better title. From the start that should be a print Journal. And it can be distributed via PDF like *SR* on the Internet.

Smith to Widmann: I had not considered the fate of *SR*. Had not thought to make less of it. My first

reaction is that you are right here. *SR* focuses on Smith’s escapades. Perhaps becomes 8 pp. Certainly not less. Yes: from the start a print Journal. Two issues of *SR*, one issue of the Journal. Two plus 1 on down the line.

I would not want us to commit to more than 48 pp. for the Journal to start with. Everyone will understand. Yes. Print the PDF. I think Chip Smith could help us with writers, including his own stuff. This will be a serious journal publishing academic level articles

Widmann to Smith: Well, I’m getting onboard with this again.

1) I think 8 x 5 is the right format.

2) We need to get Ted into this conversation. He can add some sage advice.

3) I think at that size and font, you can do a 64 or 80 page journal (48 pp. is too small).

4) Plain cover. Something like the *JHR* or the *Occidental Quarterly* used to be.

5) No need for photographs or any fancy formatting.

6) If Chip can set it up like *The Man Who Saw His Own Liver* that would be great.

7) We cut back on *SR* to 8 issues per year. We reduce the content to 4 to 8 pp. of strictly Campus Project, et al.

8) The alternate months would be the Journal.

9) We need to find some moderate writers who would be willing to contribute to this. It needs to be somewhat scholarly.

10) What will the focus, objective be? Will it be limited to Holocaust revisionism? I would suggest a broader focus that emphasizes Historical Revisionism, with a clear strong Holocaust emphasis. For me Historical Revisionism begins with World War I (no articles

about “Hittites” as with the *Barnes Review*).

11) We also must stick to Revisionism and keep away from Nationalism, race, etc.

12) I suggest we expand our circle of writers and let them know what we are after. This cannot become a journal of two or three writers.

13) I have never edited a journal before, so we need some practical input. -- I think you need to sell subscriptions for this. The focus is a print journal, one that will also be distributed on-line.

14) People may be reluctant to buy a full year’s sub as they may not think you can do what you say you can do. We can offer single issues, or yearly subscriptions. But we don’t really want to put a lot of bother into that. Subscriptions are the way to go. Something like subscribing to the Journal and *SR* is free maybe. I don’t know.

15) We should try to get L.A. Rollins, Steve Sneigoski. Who else?

Smith to Widmann: Okay. We’ll make it 64 pages. A “plain” cover. I like photos. We’ll see what happens. I’ll talk to Chip. *SR* has to go out eight months in the year. Can’t be 4 pages. Eight minimum. Maybe 12. With regard to subscriptions, probably a package deal. We’re going to have to think about it. Work it out. Maybe a subscription to the Journal and get *SR* free. I don’t know. By the way, I have two translators standing by, willing to work. This could help us a lot with the Journal. German and French to English.

Widmann to Smith (*here Widmann is suddenly all the way in. It happened just like that!*) All right. I recommend the following.

1) Buy the website www.inconvenienthistory.com. It appears to be available.

2) Produce a simple Web page that describes the forthcoming journal and advertises for authors and articles.

3) We write a form letter that describes the journal and the type of material we are looking for. We send the letter to key individuals who we would like to be on board for our maiden voyage.

4) We develop a list of Writers, and start building an Editorial Advisory Committee. A real one.

Smith to Widmann: I bought inconvenienthistory.com half an hour ago.

Widmann to Smith: Let’s follow up with Chip and see if he can produce this for us. He could play an important role.

Smith to Widmann: I forgot about asking Chip. He doesn’t even know about The Journal yet. Richard—slow down! THE PROJECT IS ONLY THREE DAYS OLD!

And that was the end of The Third Day in March. Now Widmann was in. The Force was with him. Before the week was out we were a Journal. Over the next two, three weeks he had produced the announcement that you read on page one of this issue of *Smith’s Report*.

He came up with a title. He had written the page describing the *Journal* and the pitches for writers and articles. He had put together the Board of Directors that you see here. He drafted the logo for *Inconvenient History*. And he was putting together the articles for issue one. Meanwhile, Gustavo was

working on the Website. We are already on-line, “under construction,” at www.inconvenienthistory.com.

Meanwhile, after consulting with others, we have decided that initially *Inconvenient History* will be published as an on-line quarterly only. There will be three issues this year, Summer, Fall, and Winter. We will not do a print edition of the first three issues. However, the first of the year we will publish our first annual (containing the first three issues) of *Inconvenient History* in a print edition. The size of the print run will depend on its possibilities and the support we have for it. We will then decide if January 2010 is the right time to begin publishing *Inconvenient History* as a print journal.

We will begin promoting the on-line Journal via the Internet beginning the first week in May. In the fall we will announce the first volume of the print edition of the *Journal* to libraries nationwide on campus and off, and we will solicit subscriptions. There are thousands of libraries available to us. No library anywhere in America is shelving anything resembling what we will make of *Inconvenient History*. This is doable.

By the end of the year, depending on the reaction we are getting from readers and potential supporters, we will decide if, with the Spring 2010 issue of the *Journal*, we will begin publishing it in a print run. For a couple weeks there it was difficult to believe. Even now it is difficult to believe that five little words in red ink on a scratch pad could have started the whole thing off.

“Earlier today. The *Journal* idea.”

Editorial Advisory Board

Assembled for *Inconvenient History*

A small select team of prominent revisionist scholars has been assembled to serve as the Editorial Advisory Board for *Inconvenient History*. Alphabetically, the team that has accepted our call to establish a board is:

Joseph P. Bellinger, author of *Himmlers Tod: Freitod oder Mord? Die letzten Tage des Reichsführers-SS*. Mr. Bellinger has spoken at revisionist conferences, has published many articles on various aspects of the Second World War, and is currently preparing a book-length treatment on the subject of the persecution of revisionists around the world.

Arthur R. Butz, Ph.D., Associate Professor of Electrical Engineering and Computer Science at Northwestern University, is the author of *The Hoax of the Twentieth Century: The Case Against the Presumed Extermination of European Jewry*. Dr. Butz has spoken at many revisionist conferences and published articles, commentary and reviews in many revisionist publications. For many years, he

ran his own revisionist Website at Northwestern University.

Robert Faurisson, Ph.D., Associate Professor in French literature at the University of Lyon-2, is the author of *Écrits révisionnistes (1974-1998)* (4 vols.). He specializes in the appraisal of texts and documents. Professor Faurisson has written countless articles and commentaries on the subject of Holocaust revisionism. A few major contributions include “The Problem of the Gas Chambers,” “How the British Obtained the Confession of Rudolf Hoess,” “Is the Diary of Anne Frank Genuine?” and “Pope Pius XII’s Revisionism.” Professor Faurisson is the most prominent revisionist scholar throughout Europe.

Juergen Graf, author of *The Giant with Feet of Clay*. He has also co-authored with Carlo Mattogno several of the most important analyses of various concentration camps including: *Treblinka: Extermination Camp or Transit Camp?*, *Concentration Camp Majdanek: A Historical and Technical Study*, and *Concentration Camp Stutthof and its Function in National Socialist Jewish Policy*. He was awarded

the degree of Magister from the University of Basel. For four years he taught German at the Chinese Culture University in Taipei, Taiwan.

Fred A. Leuchter, author of *The Leuchter Report: An Engineering Report on the Alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland*. Mr. Leuchter wrote the trail-blazing analysis of the facilities at Auschwitz, Birkenau, and Majdanek as well as three follow-up reports focusing attention on scientific and engineering aspects of the traditional Holocaust story.

And a brief word about our Editor:

Richard A. Widmann, author of many revisionist articles and reviews including “How ‘Fahrenheit 451’ Trends Threaten Intellectual Freedom.” Mr. Widmann has been published in the newsletter of the *Adelaide Institute*, *The Journal of Historical Review*, *The Revisionist*, *Smith’s Report*, and *Vierteljahrshefte fuer freie Geschichtsforschung*. He has also served as the editor of the CODOH Revisionist Library at www.codoh.com.



Alain Soral

Alain Soral is a French intellectual dissident and president of (pardon my French) the Society for Freedom and Reconciliation. In a radio broadcast he remarked that the official line today relates not to whether the gas chambers are a detail in the history of WW2, but that “WW2 and its 50 million dead are a detail of the gas chambers.”

Arthur Butz anticipated that sort of mind-set years ago when he found it necessary to remark (p. 170 of the old edition of *The Hoax*) that “There was a war going on during World War II.”

Who would have thought, eh?

Inconvenient History: A Call for Dissident Writers

Richard Widmann

Today certain historical studies are strongly discouraged and in certain once-free democracies even outlawed. But a recent interest in discovering the facts about the twentieth century's two world wars and their aftermath as well as the consequences of those events inspires us with new courage and optimism. Harry Barnes said that correction of the historical record could only occur in light of a calmer political atmosphere, and a more objective attitude. He was surprised to find that even 25 years after the Second World War, such an atmosphere had not yet developed.

Still, Barnes and his peers managed to create a set of solid historical research based on the facts. Once lost down the Orwellian "memory hole," many of these titles have resurfaced in the bibliographies and notes of best-selling books by Ron Paul and Patrick J. Buchanan. Once again, the names of John T. Flynn, Garet Garrett, Charles Callan Tansill, William Henry Chamberlin, Captain Russell Grenfell, Walter Millis, Francis Neilson, F.J.P. Veale, and Luigi Villari can be found influencing contemporary thought. These authors and long-forgotten volumes are being sought out by a new generation who cannot be properly classified as "right" or "left" by contemporary standards.

Our new quarterly journal, *Inconvenient History*, seeks to revive the true spirit of the historical

revisionist movement, a movement that was established primarily to foster peace through an objective understanding of the causes of modern warfare.

In this effort, we are seeking authors, editors, translators, and advisors. If you are interested in the truth, regardless of how inconvenient it may be to this or that regime or political party or ideology, you're perfect for us.

If you're interested in revealing how the "west was lost" and the impact that modern myths of the "great war" and the "greatest generation" have had on international relations, you'll want to consider *Inconvenient History*. If you are courageous and want to take aim at the propaganda, exaggerations, and myths used by and for the Holocaust lobby, then *Inconvenient History* will undoubtedly become the journal of record.

Revisionism was established as a progressive, some would say "liberal" methodology that originally set out to revise the harsh terms of the Treaty of Versailles following the First World War. That same methodology, although rather successful in the 1920's and 30's, met tremendous resistance following the Second World War.

By the 1970's and 80's the term "revisionism" was often thought synonymous with far-right politics and fascist sympathies. *Inconvenient History* attempts to return to the roots of revisionism without any political agenda or desire to

whitewash totalitarian regimes. We are free-thinkers who seek to support the concept of intellectual freedom as a means to peace and understanding between nations. We are not interested in conspiracy theories; we are interested in revealing real history and supporting the freedom of historians to explore any topic they choose without fear of reprisal.

We anticipate continuing the efforts begun by Barnes, Martin and others to reveal how the Second World War got started, the taboo around the Holocaust story, the conduct of the war by both sides, and the consequences for the West and the world of the propaganda campaign that was constructed around this period.

Convenient history is like an ocean's waves, safely bringing the author's thesis to shore. Establishment historians are happy when the water table is high and courses are well-charted. *Inconvenient history* is the just the opposite. It is the jagged rocks protruding from the uncharted waters.

If you would like to write for or otherwise support *Inconvenient History*, please contact us at:

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False Witness: Father Patrick Desbois and the “Holocaust” in Ukraine

Stephan Gallant

The myriads of killings attributed to German forces in the Soviet Union—the *Einsatzgruppen* and others—have long played second fiddle to the alleged gas chambers in the claim that the Germans killed around six million Jews during the Second World War. Recently, however, the mass shootings alleged to have killed a million or more Jews in the occupied East have been getting more attention.

For the past several years Father Patrick Desbois has been much in the news through his efforts to publicize apparent graves in Ukraine that he says contain the bodies of some 1.5 million Jews massacred by the Germans during the Second World War. Early in March, several revisionists from the New York area had a chance to see the French priest in person at the New York Public Library, where the priest and his new book, *The Holocaust by Bullets*, were on display.

Shock and Awe

Before Father Desbois appeared, the hundred or so attendees, most of them (predictably enough) Jewish, were shown a professionally produced video that presented the French priest’s case. He and his team crisscross the Ukrainian countryside, questioning witnesses, visiting gravesites, finding German cartridge casings, and opening at least one mass grave. From all indications nearly all the audience looked on with reverential horror; no doubt even the narrator’s claim that the position of

some skeletons, over sixty years later, showed that they’d been buried alive failed to arouse doubts, except among the handful of revisionists in attendance.

Then Father Desbois made his entrance, accompanied by NYPL CEO Paul LeClerc. Desbois is a stocky, energetic, man who looks Irish enough for his first name, and speaks English well (his strong accent was seldom a problem). Father Desbois did not lecture, but was rather interviewed by LeClerc, a slender Voltaire scholar in his



Father Patrick Desbois

sixties. LeClerc questioned him supportively and earnestly, à la Charlie Rose, but—like most laymen in the study of the Holocaust—evinced little more than a catechumen’s grasp of specifics. That was good for Desbois, because the persuasive power of his *shtick*, which he has vigorously promoted for several years now, depends on uncritical acceptance by those who embrace the Holocaust cult.

Thus LeClerc lobbed Father Desbois easy questions, and was otherwise deferential in manner. Desbois expounded his supposed findings, and revealed something of his “method.” His answers were pretty much consistent with his book. For several years now he has traveled Ukraine in search of witnesses to mass shootings of Jews by *Einsatz* and other German units—witnesses who can lead him to the mass graves. His recounting of the alleged witnesses’ testimony was replete with details that rankle of Holocaust atrocity porn, and drew gasps and whimpers from the audience: infants thrown in the air for targets, frequent burial alive of the victims, and graves that quiver and quake for days from the twitching of still living bodies. The priest did not scruple to relate the claim of one “witness” that, as he dug into a mass grave seven days after the shooting, a hand had reached up through the dirt to grasp his shovel.

Methodological Holes in the “Holocaust by Bullets”

Yet, as with much Holocaust “historiography,” conjuring up horrific details helps to obscure the more mundane business of determining what actually happened. Indeed, for those who have troubled to closely read Desbois’s vaunted *Holocaust by Bullets* (New York: Palgrave Macmillan, 2008)—subsidized by the taxpayer-supported US Holocaust Memorial Museum—and to track his various statements to the press,

the priest's recent claim that "It's an investigation. It's collection of evidence, as police collect proof. It's our answer to the deniers" (<http://www.earthtimes.org/articles/show/261751.priest-seeks-nazi-ukraine-killing-trail-before-it-goes-cold--feature.html>) rings as hollow as the flimsiest efforts to substantiate the gas chamber accusations.

First, Desbois admits that he does not systematically excavate the supposed mass graves he comes upon: he told the audience he merely opens a supposed grave to determine the presence of human remains there, then closes it up—lest, he claims, he infringe upon alleged Jewish religious prohibitions against disturbing the dead. Robert Faurisson has remarked on the foolishness of this procedure and the falsity of Desbois's invocation of Jewish law (<http://www.rense.com/general80/furg.htm>). Further, Desbois claims in *The Holocaust by Bullets* to have collected German cartridges—but evidently not bullets—near some of the alleged graves. But as Faurisson has noted, the Soviets used German bullets at Katyn, so that the cartridges, even if genuine, do not necessarily implicate the Germans.

It suffices to add that Ukraine was the graveyard of Eastern Europe during the first half of the twentieth century, with mass burials from the great battles of the First World War, the fighting and epidemics that accompanied the Soviet revolution, the massive mortality from the Ukrainian famine, and the huge military and civilian losses during the Second World War. Desbois's dismissal of what would be standard procedure for any competent police agency in the world—investigate the actual graves and their contents—would be quite enough to summarily dismiss him and his "investigation."

Admittedly, it is the witnesses Father Desbois specializes in discovering who are the stars of his show. His book *The Holocaust by Bullets*, the video shown at the library, and his comments there dwelt on their responses to his questions, but gave little to indicate how he established that they had seen what they claimed, or separated recollected witness from hearsay, or dealt with the problem of recall among septuagenarians sixty years after the event. As if these lapses weren't enough, Father Desbois strains credulity to the breaking point by claiming that his child "witnesses" often played an integral part in the massacres: he writes, of the Ukrainians requisitioned to help out with the killings, "most of them were children" (p. 97).

Perhaps recognizing his problems with forensic evidence and eyewitness testimony, Father Desbois told the library audience of his use of documentary sources, chiefly reports from the Einsatzgruppen and the Soviet Extraordinary State Commission to Investigate German-Fascist Crimes Committed in Soviet Territory, for information on the alleged German shootings. As for the latter source, its two most notable discoveries were that the Germans gassed over four million persons at Auschwitz and were the perpetrators in the massacre of Polish officers and noncoms at Katyn. And, while revisionists and exterminationists alike have questioned the reliability and even the authenticity of the Einsatzgruppen reports, no one has been able to match the French priest's keen eye for the details they hide. His statement to an Israeli paper (corroborated on p. 155 of his book) reveals much—all too much—about Father Desbois's method:

"In many cases, there's nothing at all below the surface, just dust and ashes, because the Germans destroyed all evidence of a massacre," adds Desbois.

"In such cases, we have to basically rely on the Nazi documentation in estimating the number of victims. With time and experience, we've found that the reports to Berlin were encoded under the cover of an innocent daily meteorological forecast: The number of clouds stood for the number of graves and the amount of rain indicated the number of victims." (*Ha'aretz*, May 17, 2007)

Challenging the Supernatural

As Robert Faurisson and other revisionists have noted, proponents of the WWII attempted extermination of the Jews have increasingly sought refuge in barely disguised religious rationales for acceptance of the gas chambers, the six million, and the Holocaust (itself a religious term). Desbois, as a French priest heavily involved in "dialogue" with the Jews, fits squarely into that milieu, in which disdain of physical evidence and an uncritical acceptance of testimony as revelation are the least temptation, with an attempt to enforce orthodoxy and silence dissenters not far behind.

At the New York Public Library event Father Desbois was strident in his efforts to nudge the Catholic Church ever further toward acceptance of the Holocaust cult. He vigorously condemned Pope Benedict XVI's appointment of revisionist-minded Bishop Richard Williamson and visibly winced when a questioner brought up efforts to canonize Pope Pius XII. The French priest also condemned Robert Faurisson and other "deniers," and supported

French and German laws aimed at bankrupting and imprisoning them, as his interlocutor, the Voltaire scholar Paul LeClerc, silently acquiesced.

Father Desbois and his audience were in for one big shock, however, when well-known revisionist Michael Santomauro (Reporter's Notebook; Theses and Dissertations Press) stepped forward to berate the priest for dismissing Holocaust revisionist founder Paul Rassinier as a fascist. Santomauro convincingly exposed Desbois's ignorance (if not malice) on the question, and effectively defended Holocaust revisionism and its adherents despite a moderator's efforts to shout him down. The appearance of an informed and uncowed revisionist in its midst visibly deflated the audience (although the Jews and others in attendance behaved politely throughout), and the question period was quickly ended, supposedly to facilitate Father Desbois's sale of autographed copies of his book.

Never underestimate the impact of standing up and speaking out for Holocaust revisionism!

DEBATING THE HOLOCAUST: A New Look At Both Sides
by Thomas Dalton, PhD

Publisher's Note: This is a non-Revisionist title for Theses & Dissertations Press. It will be the first book on the Holocaust, in publishing history, that will not take a Traditionalist or a Revisionist point of view. <http://www.amazon.com/Debating-Holocaust-Look-Both-Sides/dp/1591480051/>

Founded in 2000, the publishing company Theses & Dissertations Press is at the center of a worldwide network of scholars and activists who are working—often at great personal sacrifice—to separate historical fact from propaganda fiction. The founder of Theses & Dissertations Press is Germar Rudolf, who is currently serving prison time for his published works and will be released

on July 4, 2009. He will no longer be associated with Holocaust studies upon his release.

As the new director of TADP.org, I wish to express my outrage that the Holocaust, unlike any other historical event, is not subject to critical examination. Furthermore I deplore the fact that many so-called democratic states have laws that criminalize an examination and understanding of the Holocaust. It is my position that the veracity of Holocaust assertions should be determined in the marketplace of scholarly discourse and not in our legislative bodies and courthouses.

Peace.

Michael Santomauro
Editorial Director
Call: 917-974-6367
ReporterNotebook@Gmail.com

The Nuremberg Interviews

by Leon Goldensohn,

edited by Robert Gellately (Vintage House 2004)

Reviewed by Thomas Kues

Leon Goldensohn (1911-1961) was a Jewish-American physician and psychiatrist who joined the US Army in 1943. In 1946 he became prison psychiatrist at Nuremberg and responsible for the mental health of the former German leaders who were now the defendants at IMT Nuremberg. This work included carrying out formal and extended interviews with most of the prisoners, as well as a number of German defense and prosecution witnesses. One of them was the former commandant of Auschwitz-Birkenau,

Rudolf Höß. As I have already discussed at length Höß's statements to Goldensohn on Treblinka in a previous article ("On Rudolf Höß's alleged visit to Treblinka") and since I will discuss his description of Auschwitz in a future work, I will not touch further upon the Höß interview in this brief review.

First of all the textual nature of the printed interviews must be considered. In the editor's introduction (p. xxi) we read that "Goldensohn insisted on taking detailed notes" while interviewing, and that he transcribed these notes

soon thereafter, as he intended to one day publish them in book form. Due to his premature death this never happened. Instead Goldensohn's material was collected and typed up by his brother Eli. The interview texts presented in this volume consists of "an edited and abridged selection of some of Goldensohn's interviews." As no verbatim transcripts were made, and since there was ample opportunity for Leon, his brother Eli and finally Gellately to edit the interviews as they wished, the evidentiary value of those texts must be

considered low (despite Gellately insisting that he has not “tried to correct every error or obvious untruth that Goldensohn unwittingly recorded”). Regardless of this the volume is of much interest to anyone interested in the Nuremberg Trial and the leaders of the Third Reich, especially since it provides much biographical detail.

While mostly recording his observations in an exact medical manner, Goldensohn at several occasions let the mask of objectivity slip to reveal a Soviet-friendly bias as well as strongly intentionalist views on the origin of the war. The clearest example comes when Goldensohn asserts that the Soviet Union had not “committed any atrocities or breaches of international conduct” (p. 147). He also repeatedly rebukes interviewees who mention Soviet atrocities in the eastern parts of defeated Germany, asking them for evidence.

Gellately writes in his introduction that some of the interviewed defendants engaged in “falsehoods, denials, and fabrications, or the repetition of unfounded myths and rumors” (p. xxv), by which is implied assertions from the prisoners that they were not aware of any killings of Jews during the war, or the denial of responsibility for certain alleged crimes against Jewish populations. For example, intelligence chief Walter Schellenberg insisted (p. 422) that until the end of the war he “thought the Jews were for the main part still alive” and housed in camps. Hitler’s formal successor as head of state, Grand Admiral Karl Dönitz, claims to have known nothing of an extermination until his arrest (pp. 4, 11), and while he “rejects the atrocities” he is “still doubtful” about the alleged mass murder in the camps. Goldensohn asked if the Allied propaganda film of Weimar citizens showing emaciated corpses – in fact typhus vic-

tims – in Buchenwald “wasn’t sufficient evidence as to war crimes and their existence and the atrocities of the Nazi regime,” to which Dönitz countered that he did not doubt this film, but that he remained doubtful regarding the other alleged atrocities (pp. 7-8). Dönitz noted that he had Jewish high officers under him and that “if any of those four Jewish officers had known about what was happening to the Jews inside Germany or elsewhere (...) they would surely have told me” (p. 13). Dönitz also did not believe that Hitler had ordered the Jews to be exterminated (p. 9), a view echoed in the statements of Hermann Göring, who, while saying things such as that “Himmler got away with the atrocities he ordered,” also expressed outright skepticism (p. 127):

“There was the inner iron ring of Bormann, Himmler, and Ribbentrop. I think that the atrocities, if they existed – and mind you, I don’t believe they were technically possible, or if they were, I don’t believe Hitler ordered them – it must have been Goebbels or Himmler.”

It is noteworthy that Göring did not only doubt the extermination allegation per se, but also the technical possibility of such a mass murder. Former Governor General of Poland, Hans Frank, who comes across as one of the less mentally stable interviewees, claimed that the extermination “was a personal idea of Hitler’s. It was in Hitler’s testament. In that he said he had exterminated the Jews because they had started the war” (p. 22). Streicher likewise asserted that in his testament Hitler had “said quite clearly that he had ordered these mass murders” (p. 261). Yet this is what the relevant passage of that text actually has to say (Doc. 3569-PS):

“I have also made it quite plain that, if the nations of Europe are again to be regarded as mere shares to be bought and sold by these international conspirators in money and finance, then that race, Jewry, which is the real criminal of this murderous struggle, will be saddled with the responsibility. I further left no one in doubt that this time not only would millions of children of Europe’s Aryan peoples die of hunger, not only would millions of grown men suffer death, and not only hundreds of thousands of women and children be burnt and bombed to death in the towns, without the real criminal having to atone for this guilt, even if by more humane means.”

The above can hardly be called an admission of an extermination program!

Goebbels’ subordinate Hans Fritzsche claimed that he did not believe in the murder of the “5 million extermination camp victims” during the war and that he did not realize that “what these Allied broadcasting stations said was literally true” until later (p. 60). On the other hand he asserted that Göring and Frank must have been fully aware of the extermination and that they were lying about this (p. 63). Ribbentrop stated that “[t]he first I ever heard of exterminations was in late 1944, when the Russians recaptured the region in which Camp Majdanek was installed. They spread the story of Jew exterminations after they captured Majdanek. I went to Hitler and asked him. He said it was enemy propaganda” (pp. 193-4). Sepp Dietrich recalls a similar incident involving Himmler (pp.284-5). Their stories are typical. Nuremberg was a major piece of the first phase of German Umerziehung, “re-education.”

As for the allegation that the Reichsbank had hoarded gold denatures from gassed Jews, former

Minister of Economics Walther Funk strongly insisted that he “had no idea where this SS gold was coming from. (...) Extermination camps were not even in my mind” (p. 91). Funk acknowledged that he had inspected the vaults of the bank, but Goldensohn notes: “He repeated that he had never seen the gold teeth, watches, eyeglass frames, and so forth.”

Generally the defendants tended to blame either Hitler or the trio Himmler, Bormann and Goebbels for the “extermination program.” For example, while Kaltenbrunner (p. 149) claims to believe that the extermination took place “because of Himmler’s slave like obedience to the Führer,” Göring and Pohl suggested (pp. 127, 407) that it was all a secret plot of Himmler’s. Interestingly, Goldensohn did not broach the subject of the “extermination program” in his interview with Alfred Rosenberg, former Minister of the Occupied Eastern Territories.

There are several further instances where ripples appear in the newborn Holocaust narrative. SS General Erich von dem Bach-Zelewski notes on the shootings at the eastern front (p. 270): “Yes, I saw executions, however not only of Jews, but others,” indicating the actual, anti-partisan purpose of the Einsatzgruppen. Sepp Dietrich sharply criticized the curtailed

freedom of expression in post-war Germany and, in effect, what this climate meant for him and the other accused (p. 284): “There was no Geneva Convention [at the east front]. But we didn’t shoot Russians either. Where would we get 3 million prisoners if we shot all the Russians? Propaganda! You can’t open your mouth, even in the biggest democracy.”

Field Marshal Ewald von Kleist was one of several Germans at Nuremberg who criticized the quality and resources of the defense counsel allowed them (p. 338): “Latenser (...) was so ignorant of military matters, at first he swam and almost drowned in all the material which Manstein and the rest of us here in Nuremberg submitted. Latenser didn’t know the difference between the high command and a sergeant. It was as strange as if I were to be called to give a talk about the atom bomb.” Dr. Hans Latenser went on to become a defense attorney at the Frankfurt Auschwitz Trial, and later wrote a cautiously critical book on this trial, *Die andere Seite im Auschwitz Prozess* (1966).

Kleist “knew nothing” about the alleged extermination and, while suspecting Poles and Romanians of killing Jews en masse, “never knew any reliable facts about Germans being responsible” for atrocities (p. 349). “In January

1943,” von Kleist recounts, “I heard that Jews were to be murdered in my territory. I immediately called for the Higher SS and police chief, whose name was Gerret Korsemann (...). I told him that I would not tolerate any actions against the Jews. He assured me that he had not taken steps against the Jews, nor did he have orders to do so. (...) Now in the Russian documents it is said that Jews were murdered in an area that would have been under Korsemann and in my territory. But these documents are undated. I don’t think, since that time, that any Jews were murdered anymore in my area” (p. 349). Manstein notes that he “never personally saw or reliably heard of the shooting of Jews en masse by these Einsatzkommandos” (p. 357).

The worth of *The Nuremberg Interviews* lies primarily in the complementary insight it provides on the Nuremberg Trial and the personal and legal situation of its accused. In many cases it is also interesting to compare the interviews with statements made by the same defendants and witnesses under oath in court or during pre-trial interrogations. What the interviewees actually believed of their statements, and what they merely professed to believe, as a means of self-defense, will remain a mystery.

Inconvenient History, Vol. 1, No. 1 Summer 2009

Tentative lineup for the first issue of *Inconvenient History*

EDITORIAL
The Challenge to Revisionism

ARTICLES
A Chronicle of Holocaust Revisionism, Part 1
By Thomas Kues

Christianity and the Holocaust Ideology
By Paul Grubach

David Irving and the “Action Reinhardt Camps”
By Juergen Graf

Profiles in History: James J. Martin
By Richard A. Widmann

REVIEWS
After the Reich
Reviewed by Joseph Bishop

Human Smoke
Reviewed by Chip Smith

In Defense of Internment
Reviewed by David Wilson

Inconvenient History Website Is Live!

Inconvenient History, A Quarterly Journal for Free Historical Inquiry launched its Website in late April. Readers can go to www.inconvenienthistory.com to get an idea of what is to come. *Inconvenient History* will debut as an on-line journal with cutting-edge revisionism addressing a variety of topics including the ever-evolving Holocaust story. Each issue will be the equivalent of a 60-page print journal. In addition to the latest scholarly articles, the reader will find book reviews focusing on a variety of topics with important insights that will bring them into

clear revisionist focus. There will also be editorials, opinion pieces, and a biographical feature, Profiles in History, that will consider the careers and breakthroughs of various revisionist figures.

Our decision to create *Inconvenient History* as a free on-line journal supported solely by contributors is intended to reach out to as wide an audience as possible. For years, revisionist periodicals and newsletters have been mailed to a small inner-circle of subscribers. Our goal is to reach as many people as possible and in fact to introduce revisionism to an entire new generation of readers. Just as the printing press fueled the fire of the Protestant reformation, we must embrace the latest technologies to broaden our impact.

The *Inconvenient History* Website will also feature a companion blog. A “blog” or “web log” is a type of site or page that features regular entries of commentary and descriptions of important events. The *Inconvenient History* Blog will ensure that readers visit the Website frequently looking for important updates and reading interesting commentary. An invigorating team of writers has already been assembled with the expectation that other important names in revisionism will also appear from time to time.

News of happenings with the Journal, the Website, and the Blog will be featured here in *Smith’s Report* to keep our readers up to date. Stay tuned, there is much more to come!

The Campus Campaign

After a slow, though dramatic start at Youngstown University and the University of Houston, the Campus Campaign has turned an important corner. I have been able

to place ads in an increasing number of campus newspapers where I ask students to help me find one professor on their campus who can provide, with proof, the name of

one person who was killed in a gas chamber at Auschwitz.

To date, the announcement has been run, in some cases more than once, by:

The Poly Post, California State University Pomona
The Cardinal, Louisville University
The Sign Post, Weber State University
The Daily Lobo, University of New Mexico
The News, Murray State University
The Western Courier, Western University of Illinois
The Bottom Line, Frostburg State University
The Daily Titan, California State U Fullerton
The Echo, University of Central Arkansas

The Free Press, Southern Maine University
The Current, St. Louis University Missouri
The Lumberjack, Humboldt State University
The Jambar, Youngstown State University.
The Journal, University of Michigan, Dearborn
The George-Anne, Southern Georgia University
The Maneater, University Missouri Columbia
The Cougar, University of Houston.
The Daily Campus, U Connecticut, Storrs.

At every university where we have the background story the editorial staff is being attacked for having run the announcement. No professor has come forth to even attempt to answer the question.

Checking via the Wikipedia encyclopedia I find that the population of these 18 campuses adds up to some 305,000 students. I do not mean to suggest that every student

on those campuses read the ad, or even noticed it. But there you are. We were on 18 campuses, our message made public to some 300,000 students plus their faculties, administrations, and all those in the 18 communities round and about who heard about the ad.

By coincidence—and this may be a place for a joke but I will not make one—by coincidence the

flowering of this simple, potent, and controversial revisionist question reached our student population before, during and shortly after the time that the Holocaust story was being celebrated all across the nation. As of this writing, only this morning, The Tartan at Carnegie-Mellon University has published the ad. I have already heard from one of the CMU students .

The typical reaction to the ad by students in letters to the editor of their paper is most often a heartfelt, sincere regret that an ad with such an insensitive question would be published. Sometimes they respond with real hostility. We're used to that, comes with the work. The professors respond much as their students do, though with more sincerity, more regret, considerably more hostility, and a more professional vocabulary.

Because they know so much more about the story than their students they go on longer about it until sometimes they lose themselves in a stew of irrelevant associations, irrationality, the cheapest brands of insult, and a demonstrable ignorance of revisionist arguments. I post a number of these letters on my Blog, One Person with Proof. I will follow this with a letter from a professor at University of New Mexico, published by *The Daily Lobo*. It is a reminder of the depth of the taboo that we are struggling against when a professor can do what this fellow does.

25 April 2009

Dr Arthur Frederick Ide

To the Editor:

The legitimate conduct of inquiry requires the researcher to question all things—thus Darwin questioned creation and came up with the theory of evolution, Jeanette Rankin questioned why only men served in Congress and was the first woman elected to Congress, etc.—and so it must be in all cases and all times—as not all evidence exists.

While the Holocaust was a crime against humanity by the Third Reich, the numbers of those who perished has never been fully recorded, nor was it only Jews who suffered, for over 500,000 (by es-

timates) were gays and lesbians, 3 million were (by estimates) White Russians, and countless were Protestant ministers and their congregations, so to claim that the Holocaust was an attack solely on people of the Jewish faith or who identified [with] it is wrong and illogical—for that is tantamount to denying the State of Israel's holocaust launched against the people of Gaza (most are Egyptian) and the Palestinians—and it is a holocaust not just a war.

It is the obligation of researchers to verify evidence and attempt to come up with a more concrete accounting. That is not to say that the holocaust was justified nor did it [not] exist—as records, photographs of executions, etc. as they are graphic proof of Nazi atrocities, but now (and for years to come) a true scholar will assess and reassess this atrocity and come up with something that is more (not absolutely) concrete.

Unfortunately I did not read the advertisement, but the author/sponsor of the advertisement who allegedly claimed the holocaust was a hoax is more than an idiot—for he/she shows no intellectual inquiry nor citations to prove such preposterous claims. Faculty Member Sippert is correct when he writes: "We also have authentic physical remains of the Holocaust, such as the camps themselves and their execution chambers."

I have over 500 books in my personal library of photographs of executions as well as photographs of those starved to death, gassed, etc. Only one without any learning would claim the holocaust did not exist—and then only if she or he was a member of David Duke's KKK (and he was just expelled from the Czech Republic).

**My Response posted to
The Daily Lobo On-line.**

28 April 2009

Dr. Ide:

The murderous Israeli behavior toward Palestinians is that, but not "genocide." Genocide refers to the attempt to physically destroy an entire people. The Israelis are not attempting to do that, whatever we think of their brutality and inhumane self-absorption.

More importantly, according to your own words, you had not read the text of my advertisement when you used language referring to me as an idiot, unwilling to show intellectual inquiry, no citations to prove my preposterous claim that the holocaust was a hoax.

Are you a professor, or are you not? My ad did not claim what you write it claims. Who would know best—the man who wrote it, or the professor who did not read it?

You silly fellow.

You write that only one without any learning would claim the holocaust did not exist. I will suggest to you and to students at UNM that only the silliest of professors would claim anything whatever about a text he has admittedly not read. Meanwhile, I urge students at UNM to read the text of the ad and then talk things over with you. Perhaps they will be able to help you in some small way.

I understand there is nothing intrinsically interesting in these letters, either those of the professors or my replies. Still, with each exchange a small debate ensues on a university campus in a paper run by students where nothing like it has likely appeared before. And I am not the only revisionist who responds to the professors. Here is a

letter from a third party addressing yet another UNM professor.

Allan Gurfinkle

27 April 2009

[...] So, let's get right to the heart of the matter without too much fandango. The holocaust is a hoax. Let's quickly consider one aspect of the hoax, the gas chambers. According to the USHMM web site:

"Between 1941 and 1944, Nazi German authorities deported millions of Jews from Germany, from occupied territories, and from the countries of many of its Axis allies to ghettos and to killing centers, often called extermination camps, where they were murdered in specially developed gassing facilities."

There are now only six alleged "death camps," four were razed before the end of the war, two are still standing, Auschwitz and Majdanek. Both have visitors tours, both show visitors gas chambers. Let's have a look at these gas chambers, photos are here ..

Auschwitz: <http://www.historiography-project.com/misc/doors.html>

Majdanek: <http://www.historiography-project.com/weblog/2007/10/window-in-the-majdanek-gas-cha.html>

What's wrong with these photos? Both have unbarred plate glass windows. This is absurd. It is proof that at the heart of the holocaust is a hoax. You will object to the simplicity and directness of this proof, but you cannot escape it.

Now, let's fill in some details. The Nazis used a commercial insecticide, Zyklon, in fumigation rooms using special equipment for converting the Zyklon pellets to gas, distributing the gas, and ex-

hausting the room, for the purpose of delousing clothes to prevent the spread of typhus. These rooms and equipment still exist at Auschwitz but are never shown to visitors.

The hoax gas chamber at Auschwitz is a morgue room in a crematorium. The hoax gas chamber at Majdanek is a fumigation room (hence the window, for light). That's the reality. These life saving measures were twisted in the holocaust into "homicidal gas chambers" to kill Jews. This part of the holocaust is a hoax.

There's more of course, but that should suffice to awaken you.

It cannot possibly hurt our work for these exchanges to take place on college campuses. We want to persist, reach an increasing number of campuses and stay with it. Persistence—that's the word. That's the key. One campus after another after another and we will have a national story.

Over the last few days, in addition to the campuses listed on page 14 we have been published at Carnegie-Mellon University, Westminster C.C. (CO), Prince George C.C. (MD), Northeastern University (Boston), and Georgia Tech.

This April was the busiest month around here that I can remember in years. The Campus Campaign kept us on the telephone and at the computer several hours each day. I could not have done it without Hernandez here to handle most of that work.

Next, with Richard Widmann in the driver's seat, we put together a concept for a quarterly journal and a print annual. We have found a new Webmaster for I.H., Bill Henderson, a local ex-pat who is very good. And then something I have not even mentioned. I have begun to re-conceptualize my Blog (a web journal), "One Person with Proof" where I report on the Cam-

pus Campaign and revisionist generally and hope to pull in even more traffic to CODOHWeb. It will be a "publication" unlike anything ever done by any revisionist anywhere.

It is very important that you have stayed with me. Without your support the last few months I would not have been able to forward the Campus Campaign, and the idea of doing *Inconvenient History* would have been impossible.

Thanks. I can't do it without you. It's simple. Without your support, none of this gets done.

Thanks again.

Bradley

Smith's Report

is published by

**Committee for Open Debate
On the Holocaust**

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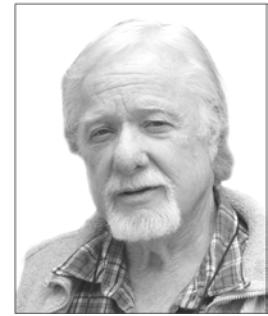
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SMITH'S REPORT

On the Holocaust Controversy

No 162 | www.codoh.com | June 2009

See back issues at www.smithsreport.com



Challenging the Holocaust Taboo Since 1990

The Holocaust Fallacies of a US District Court Judge In the Context of the Demjanjuk Case

By Paul Grubach

After losing a long legal battle to stay in the US, John Demjanjuk was deported to Germany on May 12 to stand trial for alleged war crimes. He is charged with helping to murder 29,000 Jews.

In 2002, US District Court Judge Paul R. Matia claimed in his ruling that Demjanjuk served as a guard at the Sobibor concentration camp, circa March 27, 1943 to October 1, 1943. In regard to this alleged “extermination camp,” Matia asserted that the guards “assigned to Sobibor met the arriving transports of Jews, forcibly unloaded the Jews from the trains, compelled them to disrobe, and drove them into gas chambers where they were murdered by asphyxiation with carbon monoxide.” Matia charged Demjanjuk with a specific crime: “In serving at Sobibor, Defendant [John Demjanjuk] contributed to the process by which thousands of Jews were murdered by asphyxiation with carbon monoxide.”

The “Holocaust-affirming” judge further claimed that the “guards assigned to Sobibor also guarded a small number of Jewish forced laborers kept alive to maintain the camp, dispose of the corpses, and process the possessions of those killed.”

Further on in his ruling, Matia made this most important statement: “This [case against John



John Demjanjuk

Demjanjuk] is a case of documentary evidence, not eyewitness testimony.”

What Matia wrote is misleading. The current case about Demjanjuk allegedly serving at Sobibor is based upon purportedly authen-

tic documents. But what Matia asserts about Sobibor being an “extermination camp” is based exclusively upon eyewitness testimony and nothing else.

Indeed, Holocaust historian Robert Jan van Pelt conceded that the evidence for the mass killings of Jews at Treblinka, Sobibor and Belzec—where allegedly millions were murdered—is very meager. In reference to these three camps, he wrote: “There are few eyewitnesses, no confession that can compare to that given by [Auschwitz commandant Rudolf] Höss, no significant remains, and few archival sources.” The statements by Sobibor historian and former inmate of the camp Thomas Toivi Blatt harmonize with Professor van Pelt, for he admitted: “Sobibor was the most secretive of the extermination camps, and very little official documentation survives. Most of what was written in the camp or by [German officials in the Lublin district of Poland] was destroyed.”

Continued on page 7

The Letters Pour In Wishing Us Well on the Launch of *Inconvenient History*

Subscribers and well-wishers from around the world have sent greetings and financial contributions after learning of our new revisionist quarterly, Inconvenient History. We thank you all for your kind thoughts, offers of support and financial backing. (Due to persecution of revisionists around the globe, last names have been removed.)

As a pensioner on a very restricted fixed income I fear that I am unable to offer any financial support. But I do offer my sincere congratulations and moral support to courageous people like you who are willing to present the truth about the Second World War in contradiction to those lies offered by the Jewish press and their allies.

For far too long, we have had to put up with the so called holocaust propaganda intent on imposing on us some sort of collective guilt for those alleged crimes against the Jews. And yet we are also supposed to turn a blind eye to the Israeli crimes in Palestine against the indigenous peoples there. Where is the Justice in the world when we allow American and British arms to be used against innocent people in the modern holocaust that is Palestine today?

Edward, UK

The time has come and you gentlemen are seizing the moment. Thank you for doing this. I want to be a financial contributor.

David, USA

Where have you been for 60+ years?

Sverker, Sweden

Wish you the very best in this new venture. Really sad to witness the demise of the IHR.

Wayne, USA

As former copy editor for Germar Rudolf's "The Revisionist" I welcome a new revisionist publication to continue the battle.

Perry, USA

Thank you for this site.

JP, France

I hereby thank you so much for your initiative. The Catholic Church has betrayed its members (including me) by substituting the Holocaust for Christ. The case of Bishop Williamson proves that. I look very much forward to your coming articles.

Jakob, Denmark

Good Luck with your venture. We look forward to the first issue.

Lynda, USA

Thank you for your efforts in this trying time in history. You are very brave men.

Sarah, USA

Website looks very promising. I hope to see some serious archives here soon. The Revisionist movement seriously needs a new home.

Ken, USA

I'm very supportive and anxious in reading the truths and spreading them on to help educate others at sites that get a lot of traffic worldwide. I would also forward feedback I get on to you!

Shera, USA

Looking forward to reading this new journal!

GP, Denmark

Thank you for this timely zine. May it fulfill all IHR was started in doing and has since lost.

Sophia, USA

Hello I have sent you a small donation for Historians behind bars, Inconvenient History.

Renee, UK

Glad we have something better than IHR. It's a pity and I too wonder about the finances of IHR. This is not a feud or a gripe. The future of the west is at stake, if it is not already lost.

Elliot, USA

Thank you Thank you Thank you! I value your courage and information. I will try to send a small donation as much as I can.

Amanda, USA

This looks tremendously interesting. I am going to make a donation right away. Good luck!

Fredrik, USA

Glad to hear about you.

Veiga, France

Congrats on the new journal. Keep me informed and thank you for standing up for the truth. I'm excited to see what this project does in the future.

Leon, USA

God bless you all for your efforts in bringing the truth to light after such a long time dogged down by Jewish propaganda.

E.F., UK

The *Inconvenient History* Blog Launched

On May 12, 2009, the new *Inconvenient History* blog was first opened to public access. As previously announced in *Smith's Report* #157, our blog is produced by six mainstay contributors with over 30 years of revisionist research between us. We come from various educational backgrounds and may hold different viewpoints on many issues, but we have a common goal: to enrich, refine and deepen the revisionist study of modern history.

In order to explore fields beyond the expertise of the blog members, we will also allow guest contributors. It is our ambition to contribute to the revival of revisionist research, which for the last five years has suffered from increased legal persecution in countries enforcing thought crime laws. While individual researchers may be silenced through ostracism or incarceration, truth and the search for it can never be destroyed by the forces of obscurantism, try as they may.

As for the frequency of postings, our motto is quality before quantity. We will publish scholarly

articles, notes and observations on various historical issues, and information on revisionist and exterminationist publications, as well as commentary on current events of interest.

The focus of our blog will be mainly on the history of World War II and the Holocaust. As the late Raul Hilberg admitted a few years ago, "We know perhaps 20 per cent about the Holocaust." We cannot expect, however, that the established historians will explore the remaining 80%, or scrutinize the—in many western nations legally sanctioned—official Holocaust narrative. This task is up to us revisionists and skeptical inquirers. In our postings we will delve into the full spectrum of the Holocaust complex, including aspects hitherto largely ignored by revisionists as well as exterminationist scholars.

Since every era is born out of that which preceded it, it will be necessary to consider the causes and effects of World War I as well as the history of the late 19th century. We also hope to present inquiries into problematic issues of

the Pacific War and the events preceding it, such as alleged Japanese war crimes.

Although sharing with the revisionist journal *Inconvenient History* its name and focus, as well as some of its contributors, the contents of our blog will not be moderated by the editorial board of the journal. It is in effect a separate entity, thus its subtitle "An Independent Revisionist Blog".

While many blogs offer their readers the opportunity to comment directly on postings, we have chosen to disable this function. There are already many forums for discussion where our team members are participants, and we have provided links to those sites. Anti-revisionists (as well as revisionists) offering serious critiques are welcome to debate us there, or to post rebuttals at their own blogs and then notify us. We will then reply to the critiques as far as time allows.

The *Inconvenient History* blog can be found at <http://www.revblog.codoh.com/>.

STATEMENT OF INTENT By the *Inconvenient History* Blog Group

Why did we choose "Inconvenient History" as the title for our blog? Allow us to try and explain.

First, we will concentrate mainly on the history of World War II and the Third Reich, but ideally we should actually go back to 1871, when Germany was united under Bismarck. At that time, and Bismarck realized this, Ger-

many came to be viewed as a threat, and this foremost by Britain. It is not our intention to go into detail about this period of history, but the fact is that this is when the concept of "Convenient History" was introduced.

This convenient history consisted of blaming the Germans for everything bad that happened from then on, right up to 1945. German

statesmen were the only actors, all others reacted. Lord Vansittart, a high-ranking official in the British government who in 1938 became Chief Diplomatic Adviser to the British Government, stated in his *Black Record: Germans Past and Present* (1941) that Germany had started five wars, including, of course, World War II. It is within this context that the Holocaust

charge came about. While the larger focus will be on the two world wars, it is important to remember that each era is born in the era before. Thus, when searching for the causes of World War II one should not fail to consider World War I. While looking into the origins of World War I one gains much from studying the period following the unification of Germany. We plan to inquire into problematic issues of the Pacific War and the events preceding it, including Pearl Harbor, the atomic bombings, and alleged Japanese war crimes.

The other reason behind our choice of name is that we are all aware, or should be aware, of the fact that the victor writes history, thus giving rise to “convenient history.” Mainstream historiography on the Second World War, and in particular that on the Third Reich and its policies against Jews, must be viewed with this old adage in mind. This is especially the case since mainstream historiography is still used today to advance certain aims, such as starting wars by pointing to Hitler’s perceived aggression, etc.

The Holocaust is becoming more and more *the* focal point of international relations and global political rhetoric. Atrocities committed today can be excused through use of the slogan “Never Again,” meaning that no new Holocaust will be allowed to befall the Jewish people. This situation has resulted in the launching of aggressive perpetual wars fought to prevent new Hitlers from gaining too much power and subsequently to prevent a new Holocaust from occurring, as well as granting to the Israeli state a *carte blanche* to brutally oppress the Palestinian people and ethnically cleanse them from their homeland. Such thinking limits diplomacy

and grants a free license to fight new crusades wherever and whenever we please. Even if we were to accept the full veracity of the orthodox version of the Holocaust, the killing of innocent non-Jews to prevent a future Jewish Holocaust remains criminal, and wrong.

Hundreds, if not thousands of books have been published dealing with the Holocaust. Mainstream historians accept the orthodox version of the Holocaust as an indisputable fact. This acceptance is, however, not based on solid evidence. No investigation by experts trained in the field of criminal forensics has ever taken place. What is generally held to be the most well documented event in history, the alleged gas-chamber mass murders of the Holocaust, rests exclusively upon circumstantial evidence, most of it post-war witness accounts. This is confirmed by Judge Gray’s conclusion at the 2000 David Irving libel trial: “What is the evidence for mass extermination of Jews at those camps? The consequence of the absence of any overt documentary evidence of gas chambers at these camps, coupled with the lack of archeological evidence, means that reliance has to be placed on eye witness and circumstantial evidence (...).”

When all of their attempts to make a case for this alleged mass murder fail, defenders of the Holocaust will always resort to the question: “Well, where are they then if they have not been murdered?” This is not how we should proceed. Indeed, for several reasons that question has been rendered obsolete. Solid evidence must be presented to make a solid case for mass murder, as in every other criminal and historical court, but so far that has not happened. With so much ground and informa-

tion left to cover, there is no reason for revisionists to have a full alternative history ready to replace the extermination thesis. It simply is not practical at this point.

What we can do, however, is present the case for a re-examination of the Holocaust. We will attempt to show that alternate explanations are not just possible, but indeed plausible. We do not claim to have all the answers—we leave that claim to the mainstream historians. Our aim is to present as good a case as is possible, using the breadcrumbs dropped by the victors who not only carefully sorted all the material, but in some cases still keep portions of it under lock and key.

In discussing the controversial issues brought forth by historical revisionism, we will always strive to take the moral high ground. This means that we will abstain from ad hominem attacks and other forms of unfair argumentation. Rather than involving ourselves in polemics, we will calmly present our arguments and then let the facts speak for themselves.

Finally, it saddens us that in many countries one is prohibited from addressing the Holocaust. As we speak, numerous revisionists sit in prison, having their historical doubts answered only by criminal charges. Even in countries which do not criminalize historical skepticism, powerful political forces have brought enough pressure to bear that the mere fear of possible consequences has prevented many skeptics from speaking out. Even in the “land of the free,” any expression of doubt regarding the Holocaust could easily mean career and professional suicide. Let each of our posts stand as symbols for free expression and free thought, something we hold to be a universal right for all mankind.

Remembering Hiroshima

"Remembering" Auschwitz

By Thomas Kues

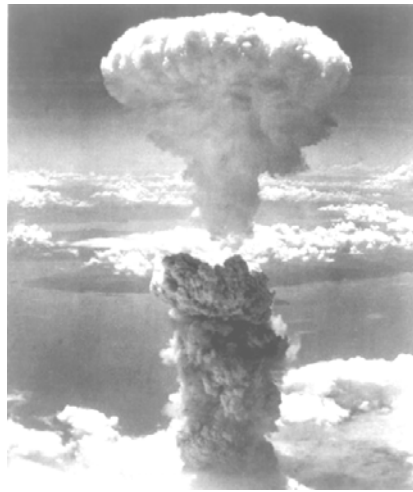
"Philosophically speaking, memory is no less marvelous than prophesying the future; tomorrow is closer to us than the crossing of the Red Sea by the Jews, which, nonetheless, we remember."

- Jorge Luis Borges, Brodie's Report

Early this year I had the chance to visit Hiroshima. Walking from the central station I crossed a bustling city landscape with tall office buildings, department stores, arcades, trams, and lots of small seafood restaurants (Hiroshima is famous for its oysters). An ignorant passer-by would have a hard time guessing what happened here 64 years ago. It's not until you come across one of the small bronze plaques at the side of Main Street showing the local scenery just after the bomb dropped that you really begin to realize that this by all appearances ordinary Japanese city has risen from a desert of debris, torn metal and dust. At last one reaches a river with a sports arena to the right and some grey office buildings to the left. Between them can be seen the domed skeleton of a blackened brick and concrete building: the former Hiroshima Prefectural Industrial Promotion Hall, now known as the A-Bomb.

This is the hypocenter, the spot over which the first nuclear weapon to be used against human beings detonated at a height of 580 meters on August 6, 1945, 8:15 AM. A T-shaped bridge connecting the northern tip of the narrow island to the surrounding city was

used as target point by the crew of Enola Gay, the B-29 carrying "Little Boy." Stephen Walker succinctly describes the effect of the detonation



in his book *Shockwave: The Countdown to Hiroshima* (John Murray 2005):

"Within a one-kilometer radius of the hypocenter, the thermal energy contained in that single moment's flash was intense enough to evaporate internal organs, literally boiling off intestines in less than a fraction of a second. Birds ignited in midair, telegraph poles, trees, clothing, thatched roofs, wooden buildings, household pets, and entire streetcars spontaneously combusted, steel-framed buildings liquefied like wax, rubble and bone fused together in a single amorphous mass. Watches and clocks suddenly stopped, their hands permanently burned into their faces, forever recording the precise moment of detonation. [...] In some cases individuals were so

completely incinerated that nothing remained but their shadows. One man was sitting on the steps outside a bank 260 meters from the hypocenter when the fireball struck. All that was ever left of him was the imprint of his pose, scorched into the stone like a photograph. The heat was visceral and horrifyingly destructive, as if the sun had suddenly descended upon earth. And it all happened in the first three seconds."

About 80,000 people died during those first seconds. Tens of thousands more would die slow and agonizing deaths caused by glass splinter, severe burn wounds and, most of all, radiation. Many children who were infants or yet to be born when the bomb struck grew up only to die of leukemia. Their story, as well the suffering of all other Hiroshima victims, together with detailed facts on the history and effects of nuclear weapons, is displayed in the Hiroshima Peace Museum.

At my visit there I was struck by the quiet and dignity of the entire experience. There was no antipathy or polemics in the air, except for an appeal for world peace and nuclear disarmament. Perhaps this was due to the Japanese-American postwar relationship, or just a product of the Japanese people's calm and somewhat reserved nature. It nonetheless made me draw a comparison to the Holocaust museums and "remembrance" events that I have experienced.

Black French comedian Dieudonné has dubbed the "remem-

brance" of the Holocaust "memory pornography" (pornographie mémorielle), a description for which he was fined 7000 euro by a French court. The term pornography is, in fact, rather to the point. One has only to recall Filip Müller's ridiculous description of naked beauties keeping him from committing suicide in the alleged gas chamber, or Jankiel Wiernik's nude Jewish fury, leaping over a three-meter fence and blasting away at guards with a stolen machine gun. The "eyewitness" accounts, and particularly those of the "key witnesses" to the supposed extermination process, are full of lurid descriptions of bizarre killing methods and over-the-top SS sadism—all written in a style most reminiscent of pulp fiction, the Bible, and *Boys' Own*. This tendency extends even to the field of graphical representation.

Compare the drawings and paintings of Auschwitz "eyewitness" David Olère with the pictures drawn by Hiroshima survivors, as published in for example *Unforgettable Fire: Pictures Drawn by Atomic Bomb Survivors* (Pantheon 1981). A sort of qualitative chasm immediately becomes apparent. The real difference here is not that Olère is a taught artist, while most of the survivors are amateurs and therefore draw simple and often childish pictures, but that the creations of the latter captures an immediate reality and are stark and haunting in their attempt to convey vivid and traumatic visual memories, while the former portraits of giant chimney flames, screaming victims and Sonderkommandos dragging gas chamber victims to the ovens are utterly faux in their depiction of physical as well as emotional detail. Indeed, the whole mode of expression appears calculated to induce a

grossly sentimental, almost hysterical affect in the viewer. To put it briefly, this is hollow kitsch. The reason behind this is obvious to the skeptical enquirer: Olère likely never set foot inside the crematoria where the mythical gassings supposedly happened, and therefore had to rely on morbid fantasies to create his gas chamber motives, while the Hiroshima and Nagasaki victims saw real mass death and destruction all too well.

The Holocaust presented in the special museums, memorial sites and innumerable speeches held during "Remembrance Weeks" and "Holocaust Days" is most succinctly defined as a religious phenomenon. It is the ontological zero point and supreme event of Shoah mystics like Elie Wiesel and Theodor Adorno. But we are, of course, dealing with the same thing: Holo-porn, being the ugly underbelly of this sacrosanct beast, corresponds to the lurid medieval descriptions of witches having sex with the Devil, while the official Holo-gospel preached during "remembrance" rituals reminds the less pious skeptic of the often absurd, contradictory and historically baseless legends of saints and prophets. Walking the halls of the museums, we find that much focus is given to strands of shorn hair and empty Zyklon B cans, as convincing as splinters from the cross or fake crying statues. While the official main message is that we must "remember" so that it "may not happen again," the atmosphere is filled with accusations and barely held back cries for revenge.

The Holocaust preachers want us all to "remember." What does this mean? As human beings we can only really remember our own thoughts and experiences. Someone can speak to you about his or her memories, but they will never

become your own, unless you are deluded by others or yourself to accept this outer narrative as a memory of your own, a false memory (an unfortunately not too uncommon phenomenon). We may speak figuratively of a collective memory, but in reality there is only sharing of information, which may be factually true or false. To the latter category belong myths, legends, and other forms of religious narratives, which tend to play an important part in the shaping of a society's moral and cultural values (including taboos).

When the Shoah preacher exhorts us to "remember," he or she in fact demands that we internalize an alleged, vaguely defined event as a guiding, higher myth, forming our outlook on the world. We are to hold the Holocaust as a sacred "truth," because we "remember" it, that is, we regard its "memory," semi-consciously, as something as real as, or even more real than, our own memories. This is the phenomenon satirized by Borges in the opening quote to this brief essay: the "remembrance" of mythical events as collective delusion.

The pseudo-religious nature of Holocaust remembrance is clearly expressed in the book *Den Livsfarliga Glömskan* ("The Fatal Forgetfulness," Stockholm 1986) by Swedish-Jewish writer Inga Gottfarb. In the afterword, an emotionally charged attack on "Holocaust deniers," the writer declares (p. 329):

"The words 'ghetto', 'Night of Broken Glass' and 'Holocaust' are often used ignorantly and carelessly. In this way they are brought down to an ordinary level. The horrors are rendered banal. The words lose their true significance and profane the suffering, the immense tragedy. This feels deeply insulting for those who have sur-

vived 'the hell of hells' and even for us who can be described as 'committed onlookers'."

Gottfarb further states:

"Our means of expression are inadequate to describe the enormous dimensions of the tragedy. Its depth is beyond human comprehension" (p. 334).

To speak of the holiest of holies, which is the "hell of hells," one has to use sacral words, the language of myth and ritual—or at the very least overblown rhetoric!

Like so many other orthodox believers, Gottfarb claims that the natural passing of the Jewish "eyewitnesses," those who supposedly strived to survive in order to tell the world of the gas chambers and "keep the memory alive," endangers the very belief in the Holocaust, and that we therefore collectively have to take it on us to

"remember" the Holocaust, thus shielding it from the "fatal forgetfulness" and heresy spread by the devilish Deniers. To this I will reply with that often used revisionist objection: do we need eyewitnesses in order to know that an atomic bomb was dropped on Hiroshima? Of course not, since there is plenty of material as well as documentary evidence in addition to the testimonies. Why, given Gottfarb's premise, are no "Hiroshima deniers" appearing in flag-waving America? And are we in danger of becoming unable to grasp the death and suffering of the World War I trench fighters, now that the last veterans are gone? Verified facts remain, while memories of fictions are eventually, unavoidably, "melted into air, thin air."

Real "remembrance" (for lack of a better word) of a tragic his-

torical event, such as the atomic bombings of Hiroshima and Nagasaki, the Dresden firestorm, the Gulag deaths, or for that matter the Jewish and other victims of epidemics in concentration camps and ghettos during WWII (now overshadowed by the "remembrance" of imaginary gas chamber victims), has to begin with an understanding of facts. This does not preclude, but is rather a cause of, meaningful empathy with the victims. However, the priests of the Holocaust cult can do nothing but resort to their appeal for mythical "memory," since the central tenet of their faith, the systematic Nazi extermination of Six Million Jewish Martyrs in homicidal gas chambers, has nothing to do with facts, but is in fact, to borrow from computer parlance, a (holy) ghost event.

HOLOCAUST FALLACIES / DEMJANJUK Continued from page 1

Clearly, the only support for the traditional Sobibor extermination story is the testimony of former inmates and the postwar statements of German officials who were on trial for alleged war crimes. Let's examine this "evidence."

Matia claims that Jews were murdered in gas chambers at Sobibor and that carbon monoxide was the death-gas. Yet, there are former prisoners who claimed that chlorine was the death-gas.

Sobibor witness Hella Feltenbaum-Weiss told the story of how Jews on their way to Sobibor were gassed with chlorine. We let her pick up her narrative here: "The arrival of another convoy distressed me in the same way. It was thought to come from Lvov, but nobody knows for sure. Prisoners were sobbing and told us a dreadful tale: they had been gassed on the way with chlorine, but some

survived. The bodies of the dead were green and their skin peeled off."

The allegation that Jews were gassed on their way to Sobibor with chlorine has been quietly discarded by the Holocaust promoters—an admission that it must be false.

In his thorough study of Belzec concentration camp, *Belzec in Propaganda, Testimonies, Archeological Research, and History*, Revisionist historian Carlo Mattogno cited Sobibor inmates who specifically stated that chlorine was a gas used to asphyxiate Jews at Sobibor. We give you Zelda Metz in her own words: "They [the alleged 'gas chamber' victims] entered the wooden building where the women's hair was cut, and then to the 'Bath', i.e., the gas chamber. They were asphyxiated with chlorine. After 15 minutes, they had all suf-

focated. Through a window it was checked whether they were all dead. Then the floor opened automatically. The corpses fell into the cars of a train passing through the gas chamber and taking the corpses to the oven."

The mainstream historians of Sobibor have quietly abandoned the "chlorine death gas" story and the "trap-doors-in-the-gas-chamber" story—once again, an implicit admission that they are both false.

Leon Feldhendler also declared chlorine was a "death-gas," although he also claimed the Germans experimented with other gases. Alexander Pechersky alleged that some type of "heavy, black substance" was the death-gas. Chlorine is a greenish-yellow gas. Stanislaw Szmajzner believed the Germans used exhaust fumes, but

also Zyklon B gas. Alterations in the story abound.

The chlorine gas, Zyklon B gas and “other unnamed” gas stories have clearly been discreetly dumped by the “official history” of the Holocaust—an implicit admission that they are all false. At this point Judge Matia should ask himself this question: since the stories of Jews being gassed with chlorine, Zyklon B and other unnamed gases at Sobibor are false, isn’t it also possible that his claim of Jews being asphyxiated with carbon monoxide is also false?

I again call the reader’s attention to Matia’s precise wording about the alleged method of murder at Sobibor. He claims the guards “drove them [the Jews] into gas chambers where they were murdered by asphyxiation with carbon monoxide.” Notice that Matia did not mention the specifics of the murder weapon. Did the Germans use a diesel engine or a benzene engine to generate the carbon monoxide?

Holocaust historian Raul Hilberg and the statement of SS officer Kurt Gerstein claimed a diesel engine was used. Nevertheless, Sobibor expert Yitzhak Arad cites the testimony of the German soldier Erich Fuchs, who testified that a benzene engine was used. These are no minor discrepancies. In any murder investigation the nature of the murder weapon is of prime importance.

Matia did not say if the Germans used a diesel or benzene engine to generate the carbon monoxide, because if he did, he would have involved himself in another dilemma that casts serious doubt on the traditional Sobibor extermination story. In this short article I will not even mention all of the contradictions regarding the num-

ber, dimensions and capacity of the Sobibor “gas chambers.”

I call attention to Matia’s statement about what allegedly happened to the bodies of the murder victims. He wrote that the guards “assigned to Sobibor also guarded a small number of Jewish forced laborers kept alive to maintain the camp, [and] dispose of the corpses...”

Once again, notice how vague Matia’s wording is. He only refers to the “disposal of corpses.” By failing to note that the “official history” claims that 167,000 to 250,000 were burned in mass graves, he avoids entering into all of the problems associated with this allegation. For example, one Sobibor survivor, Kurt Thomas, claims the bodies were burned with coal. This conflicts with Sobibor historian Jules Schelvis, who says that wood was used. Another, Thomas Toivi Blatt, also says that wood was used, but the funeral pyres were sometimes doused with kerosene. Still another, Alexander Pechersky, says the bodies were burned with gasoline.

The burning of bodies in open mass graves leaves behind bones and teeth. Sobibor historian Arad realizes this problem, and he cites a Sobibor witness who claimed that the bones were smashed into dust with hammers! Imagine that! The bones and teeth of hundreds of thousands of burned Jewish corpses were manually smashed into dust by Sobibor inmates with hammers! The forensic evidence was thus destroyed. The highly questionable nature (to put it mildly) of this allegation should be intuitively obvious with anyone with an ounce of common sense.

The Commission for the Investigation of Nazi Crimes in Poland asserted that 250,000 people were murdered at Sobibor. Yet, Israeli

and Polish archaeologists, who are firm believers in the Holocaust ideology, admit that it is hard to imagine how this could be so. In their own words: “The camp was destroyed by the Germans after the prisoner revolt, so it is very difficult to imagine that the killing of 250, 000 people took place here.”

The pre-eminent Holocaust authority, the late Raul Hilberg, engaged in “Holocaust denial.” He denied that 250,000 people were murdered at Sobibor. He reduced this figure by twenty percent, as he claimed that up to 200,000 people were murdered at Sobibor. Sobibor historian Jules Schelvis engaged in an even more serious form of “Holocaust denial.” He denied that 200,000 people were slaughtered there! He minimized the number of alleged deaths down to 167,000! Why are they not on trial for “Holocaust denial”?

Here is my most important point. If a true believer in the orthodox Sobibor “extermination story” like Judge Matia would make a thorough study of this issue, even he will find enough evidence to be very skeptical of the “gas chamber” claim. The contradictions, story changing, falsehoods and improbabilities that I’ve enumerated here are exactly what one should expect from a historical propaganda myth. One wonders if Judge Matia has the courage to publicly face up to the evidence that undermines what he wrote in his ruling against John Demjanjuk.

The reader should keep all of this in mind during the future trial of John Demjanjuk for the crime of “leading Jews to the gas chambers.” Indeed, as I’ve shown in another of my essays, the promoters of the Holocaust mythology want to use a show trial to fight the phenomenal growth of “Holocaust denial.” This is precisely the ulte-

rior reason for the further prosecution of the hapless Demjanjuk.

(Editor's note: The footnotes for this article will be found in the

more detailed version that will be published on CODOHWeb.)

Kevin Käther Reflects on His Appeal

Translated from the German by J M Damon

Kevin is one of several young German patriots who recently filed criminal complaints against themselves for "Holocaust Doubting." As the struggle for human rights passes to a younger generation, the Federal Republic, or "OMF" ("Organizational Form of a Modality of Foreign Domination" as its founders called it in 1948 so as to avoid the term "puppet government"), is becoming increasingly desperate in its repressive measures. Nationalist sentiment is increasing not just in Germany but throughout Europe.

Sunday, May 24, 2009

To my dear comrades in the struggle for a free Germany in a free Europe:

The appeal of my self-accusation trial begins on 26 May. The *corpus delicti* of my original show trial was my sending copies of Germar Rudolf's Lectures on the Holocaust through the mail. At the end of that trial I was sentenced to eight months in prison, even though I provided proof that the contents of Rudolf's book are factual.

All my evidentiary motions were summarily rejected, as is inevitably the case in inquisitorial trials.

In Germany we no longer have court trials conducted according to the established rules of a nation of laws. Today we have tribunals that follow the principles of the "Holy

Inquisition," or Nuremberg show trials.

In response to the convictions of freedom fighters Germar Rudolf, Ernst Zündel, Sylvia Stolz and Horst Mahler, I sent copies of Rudolf's book to Lea Rosh, Wolfgang Benz and Ernst Nolte in November 2007 and filed a legal complaint against myself for the "criminal act" of "Doubting Holocaust."



Kevin Käther

This was my first contribution to the national effort of demolishing the historical lies that have devastated our country for three generations. As a true German I feel obligated to assist and protect my fatherland and help it find its way back to the path of integrity.

Horst Mahler, who is 73 years old, was sentenced to 13 years in prison for the nonviolent offense of disseminating politically incorrect ideas. This amounts to a life sentence for a truly Orwellian crime. Mahler's sentence illus-

trates better than anything else the imperative to struggle against the lies of Germany's vicious enemies. What is at stake here is not just an abstract struggle for human rights, but the very survival of our nation.

Phony guilt has been inculcated into our Volk and outrageous lies are killing the soul of the German people. As a German I have resorted to our inalienable right of self-defense in opposing these devastating lies of our sworn enemies. It is an honor for me and my comrades to state the truth on behalf of our country and to go to prison if need be. Our descendants will thank us for what we are doing. The following dates have been set for my upcoming appeal trial:

First date: 26 May 2009 at 13:00 o'clock. Courtroom 820, Tiergarten District Court.

Second date: 09 June 2009 at 09:00 o'clock, same courtroom.

Let me add that no act of intimidation is too perfidious for the Berlin District Attorney. In the course of my defense in my first trial I was indicted on additional charges for including empirical facts in my evidentiary motions, the mere mentioning of which is a criminal offense. It is now a crime to defend oneself in court!

This gives a glimpse into the infinite nature of official repression and injustice in Germany! It is still more evidence, if more evidence is needed, that "Holocaust" jurisprudence is purest tyranny. The defendant is allowed no defense at all—all attempts are au-

tomatically converted into additional criminal charges! Our justice system has abolished itself and mutated into an immense criminal enterprise. I pray that God will

have mercy for these high-and-mighty despots in black robes. They are going to need it!

I am looking forward to a very lively Tuesday!

With comradely greetings,
Kevin Käther
Berlin, den 24.05.09

IN THE NEWS

In May Fredrick Toben was found guilty on 24 counts of contempt by the Federal Court in Adelaide for ignoring a previous court order preventing him from publishing racist material on the internet.

Racist material means anything questioning something about the Holocaust story because that means you are expressing hatred for Jews. The usual.

On 02 June the court heard that Toben would appeal against the three-month jail sentence and his conviction. Outside the court Toben said he would rather serve the jail term to "get it over and done with" and to enable him to leave the state to visit a "lady friend" in America.

"I'm now locked into the process until August," he said.

Toben said he was simply following the advice of his lawyer,



Fredrick Toben

David Perkins, who is "the only man who would dare touch this case."

"His concern is for free expression," Toben said.

The case against Toben has been running since 1996, when the former president of the Executive Council of Australian Jewry filed a complaint alleging that Toben had published anti-semitic material on his Adelaide Institute website.

In finding Toben guilty of contempt last month, Justice Bruce Lander said Toben had continued to breach the order, including publishing a document on the morning of the penalty hearing.

Today, Justice Anthony Besanko gave Toben until June 9 to submit his appeal, which is expected to be heard in August. Toben has agreed not to leave South Australia until after the appeal, other than to travel to Melbourne to see his lawyer.

Ephraim Kaye is director of international seminars for the International School for Holocaust Studies (Yad Vashem, Jerusalem). He recently spoke at The Freeman Family Holocaust Education Centre in Winnipeg. His subject: "Holocaust Denial, Today's Anti-Semitism—How Do We Combat this Phenomenon?"

According to the *Canadian Jewish Tribune* Ephraim spoke about Bradley Smith, Ernest Zündel, Mark Webber, and David Cole. Oddly, he mentioned Smith and Cole being on the Donahue Program, which occurred in 1994. He mentioned the Montel Williams

program where David appeared the same year.

Why such old stuff? Interesting to recall that *Yad Vashem* was among the first to log on to CODOH's new *Inconvenient History*.

"In Smith's view, for example, there were no gas chambers and Hitler's Final Solution of killing all Jews is a myth." Smith contends, "Jews were killed, but so were many others. They were just a fraction of the number of victims.... [Is the suffering of Jews] more important than all the other people's suffering in Europe?"

It is not reported what he said about Ernst Zündel and Mark Webber.

Ephraim then made note of two stories that I am unaware of.

One: something about "The top-secret Nazi unit, Number 1005."

And two: that of Nazi Karl Jaeger who wrote what is known as "Jaeger's List."

Both deal with the usual tales of German monstrosity so I don't have to go into them here. But I'll ask around and see what I come up with.

CODOH -- BUSINESS AS USUAL?

INCONVENIENT HISTORY

The big CODOH story remains the kick-off of *Inconvenient History*, our new quarterly journal edited by Richard Widmann. I was pleased to see that when I first announced *Inconvenient History* on the internet, the international center for the Holocaust Industry in Tel Aviv, *Yad Vashem*, began logging onto the page immediately. They have now probably assigned a team of people to monitor the site.

All I can say is: "Welcome *Yad Vashem*!"

And I should note here that in December I will be looking for about \$2,500, a little more maybe, to print the first annual edition of *Inconvenient History*.

Now that the *Inconvenient History* blog is up and working, here is the kind of serious, carefully researched material you will find on it.

Kola's "Building E" at Sobibór - Addenda

In my previous posting on the recent excavations at the alleged extermination camp Sobibór I pointed out the incongruence between A. Kola's reported interpretations of findings made at the site and later claims made by, among others, the usual authorities in charge of the Sobibór memorial. I further examined various eyewitness statements regarding the "gas chambers" and also discussed the apparent reluctance of the archeologists Gilead, Haimi and Mazurek to identify the archeological remains designated "Building E" by Kola with the alleged gas chamber building. This "Building E," we may recall, "is about 60

m long," to quote the article of Gilead et al. ("Excavating Nazi Extermination Centres," *Present Pasts*, Vol. 1, 2009, pp. 10-39), and judging from Gilead et al.'s redrawn map of Kola's excavations (p. 28) it appears to have a width of merely 5-7 meters. (Read more ...)

War Crime Propaganda Hoaxes and Historical Silence

This post is by no means an exhaustive account of propaganda hoaxes by Allied governments relative to World War II. I've chosen to point to a couple examples which are illustrative of a problem of a much wider scale. Its main purpose is for the newcomer to holocaust revisionism to understand unaddressed, pressing issues and helps to point to the need for historical revisionism on subjects ignored by ideologically-influenced mainstream publications and researchers who have a bad tendency to ignore inconvenient history, be it regarding the holocaust or other topics. (Read more...)

Memorial Day: "Is It Worth It? You Tell Me"

As we have expressed several times before, one of our main goals for this blog is to present different revisionist viewpoints on a whole host of issues. While we do not seek to become an alternative political blog, our focus on history inevitably puts us on the path towards discussing current events. As Shakespeare famously wrote, "What's past is prologue." What follows is a Memorial Day message from Scott Smith, a revisionist with strong anti-

interventionist beliefs, which primarily focuses on the dangers of American imperial and aggressive foreign policy. While the *Inconvenient History* blog crew may not agree with the entire text of Smith's piece, it is well worth keeping his thoughts in mind today when one stops to remember the sacrifice of so many young American lives. (Read more ...)

Documentary Evidence

In the most recent issue (#161) of the revisionist newsletter *Smith's Report* (available online at http://www.codoh.com/newsite/sr/online/sr_161.pdf), Stephen Gallant comments on a lecture held in New York by Father Patrick Desbois, the author of *Holocaust by Bullets*, a book praised by Elie Wiesel and other Shoah potentates.

Desbois, a French Catholic priest, has spent several years traveling the Ukrainian countryside searching for mass graves containing Jewish victims shot by the Einsatzgruppen and other German units. As Gallant notes, Desbois' methodology is modeled on a classic exterminationist pattern, where eyewitnesses are taken on their word, however absurd their statements (like the yarn about a hand reaching up from a seven day old mass grave to grab the shovel of the witness), locations of mass graves are "identified" based on said eyewitness testimony, documentary evidence submitted by the Soviets taken as gospel truth, and no attempt whatsoever is made to actually determine the amount of buried human remains, their identity or the origin of the grave. (Read more...)

So here we are. With our new *Inconvenient History* blog we have five new, informed, independent, strong revisionist voices that have made the decision to identify their work with CODOH. CODOH is not Smith. CODOH is a free association of individuals who have chosen to identify themselves with CODOH and through CODOH with Smith. The two primary voices are Richard Widmann, who maintains the CODOH Library, and V. Hannover who is responsible for maintaining the CODOH Forum. Each has others working with them, individuals who cannot allow themselves to be identified by the Thought Police. You know the story. Anyhow, here I am, the public face of Committee for Open Debate on the Holocaust, standing on the shoulders of those who have real lives and cannot allow themselves to be identified. And so it goes.

THE CAMPUS CAMPAIGN

The Campus Campaign has taken a breather following the end of the academic year. Now I am about to get back into it during the summer session at major campuses, those that have a substantial student population in June, July, and August. I will use the Eisenhower ad that I sent you in the last cover letter. Again, the text is very simple, while its implications are very dramatic—Dwight wrote his 550-plus pages on his *Crusade in Europe* without mentioning gas chambers.

One of the reasons given by campus editors and their advisors for not printing our previous ad is that while I asked for help with research, it was not an authentic appeal for academic research. That was true, in the formal sense of that language. With Ike, we won't have that problem.

CODOH PRESS RELEASES: THE MICHAEL SAVAGE STORY

Michael Savage, alias Michael Alan Weiner, might have become my hero. Here is a guy who calls them like he sees them. For Savage, liberalism is a dangerous mental disorder. It's an insanity that attacks the way you live, how you conduct your business, the way you worship, the food you eat and the very freedoms you enjoy.

He opposes "the tidal wave of Turd World immigration." The majority of immigrants are "disease ridden, scum sucking, hand-out cases who come with a bad attitude and expect us to take complete care of them." Or they're here to destroy us and everything we stand for.

According to Savage, we need to keep out the Koreans because they might grill dog in the back yard. On students fasting in favor of immigration reform, Savage would say: "...let them fast until they starve to death; then that solves the problem."

The Democratic Party, driven by liberalism, is "an express train to tyranny."

"If I had the power by executive order, I would round up every member of the ACLU and of the National Lawyers Guild, and I'd put them in a prison in *Guantánamo* and I'd throw the key away." When ultra liberalism takes over the mind of a city, "streets are no longer safe, people are defenseless, and wackos with weapons get free handouts." He is sickened by watching the femi-fascists, the Commu-Nazis, and the RDDBs (red diaper doper babies) rip apart the land he inherited.

In reply to a homosexual who calls in to talk things over, Savage likens him to "a pig" and tells him

he should "only get AIDS and die." When you hear about human rights from gays, "think only one thing: someone wants to rape your son."

"So there are the vermin now celebrating twisted perverse marriage in the middle of America. It's a victory for perversion in my opinion. You want me to tell you what makes me sick? When I see two puffy white males kissing each other, I wanna puke. When I see two women kissing each other, on the lips, as lovers, I wanna vomit. Why? It's unnatural. It's against all of the laws of mankind. It's against all the laws of humankind. It is suicide for a society to embrace such behavior."

"Turn on [the liberal] MSNBC and you'll find the mind-slut with a big pair of glasses that they sent to Afghanistan. She looks like she went from porno into reporting. You see, when they get over forty, they [these women] go into news."

He writes about how Senator Dianna Feinstein wants information on what we were doing on the War on Terrorism. "Had Mr. Bush gone along with Feinstein's request, you can be sure Barbara 'Babs' Boxer would demand to be in the loop in the interest of fairness. I guarantee it, two seconds after Babs put her hands on these national secrets, she'd be on a cell phone to someone in Brooklyn:

"You know what I just heard? Let me tell you, they're going to launch in two minutes. Oh yeah, it'll be over Afghanistan. No, I don't want you to tell anybody, it's just between you and me, and by the way, I had my nails done this morning. Oh, I had them done in pink, and yeah, we're launching three B3 bombers in exactly twelve minutes but I tell you the truth, the jewelry I bought on QVC, it really doesn't hold up

when I go on C-SPIN, you know, it looks a little cheap.”

The problem with having Michael Alan Weiner Savage as a hero is his take on guys like Jimmy Carter when Carter criticizes Israel’s West Bank policy. That makes him an “anti-Semitic bastard,” a “Jew-hater,” and a “war criminal” who is “like Hitler.”

And then there’s his language when he compares Barbara “Babs” Boxer to Joseph Mengele. I did not hear this one, as I have not heard some of those above, but it suggests that Michael Alan Weiner Savage is a free-press maven.

Early in May a significant story hit the press. British Home Secretary Jacqui Smith (no relation) had put Michael Alan Weiner Savage on a list with 16 others that include murderers, accused terrorists and other ne’re-do-wells and banned Savage from entering Great Britain, a place where he had not planned to go.

Savage (I’m going to drop the “Alan Weiner” bit, it will grow annoying), knowing a good story when he sees one, was up and all over it on the air. He swore he was going to sue Smith for defamation. He hired lawyers who wrote Jacqui Smith demanding that she remove his name from her list, and that she send him a letter of apology. He threatened to sue. He wrote our Madame Secretary Hillary Clinton asking for her help in clearing his name, making a strong appeal on free expression grounds. An American citizen was being banned from a country with which we are allied because of his opinions. Hillary did not respond.

Savage noted that his right-wing radio talk show comrades were not speaking up for him in the name of free expression and condemned them with insulting

language. It was a good story. And because Savage was arguing that he was being defamed, and that he had been banned for his opinions, I decided to write Savage. I would not expect him to respond, but I would copy the letter to talk radio and the print press around the nation. If the story had legs, I would follow it up with another, and another and so on until everyone understood that Savage might not be for free expression for everyone about everything.

I sent a hard copy of the release to Michael at his radio station via USPS, as well as copying him via email.

20 May 2009

FOR IMMEDIATE RELEASE

Michael Savage is suing British Home Secretary Jacqui Smith for placing him on a list of individuals banned from Great Britain as a risk to public safety. Savage insists he is being banned for his opinions. See MichaelSavage.com

Referencing the British government, Savage might well argue with Baruch Spinoza that “The most tyrannical of governments are those which make crimes of opinions for everyone has an inalienable right to his thoughts.”

But Savage makes gross exceptions in his free-speech idealism. There are eleven countries in Europe, and it is true of Israel as well, that have made it a criminal offense to question the German gas-chamber stories. Savage has nothing to say about that.

Michael Savage has never argued that any one visiting Israel should have the right to express doubt about the historical reality of the

German gas chambers. How far is Michael Savage going to be allowed to follow this double standard? He screams (as only Savage can) with rage that a European country would ban him from its shores for his opinions. But he says nothing about Europeans who are prosecuted and imprisoned by one European State after another for their opinions about German gas chambers.

Michael Savage can be seen as a victim of his own double standards regarding free expression.

Bradley R. Smith, Founder
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San Ysidro, CA 92341

Tel: 209 682 5327

Email: bradley1930@yahoo.com

Blog: <http://bradleysmithsblog.blogspot.com/>

Web: www.codoh.com

As I expected, while I had newly introduced CODOH to radio talkers and the print press nationally, I received no serious response. I did hear from one print press editor

“I agree with you on the free speech issue in these countries. But you have to be a f**king idiot to believe the Holocaust didn't exist.”

Mark C. Mahoney
Editorial Page Editor
The Post-Star
Glens Falls, NY 12801
e-mail: mahoney@poststar.com
Direct line: 518.742.3220

I responded:

“Mark, Forgive me, but I didn't write that the H. didn't exist. Or did I?”

--Bradley

I didn't hear anything more from Mr. Mahoney.

Meanwhile, I had twisted my back, pinched the sciatic nerve, and was on pain meds that were so strong that they were making me especially torpid (not a straight line). It looked to me that the Savage story was coming to an end. I had fallen behind the curve. And then on 20 May the story got a leg up again.

An article titled “The Savage Silence of the Lambs” by someone named Ellis Washington appeared



Ellis Washington

on the internet. It was a remarkable take on Savage.

“Intellectuals, conservative talk radio, the GOP and the RNC must understand that Savage's *oeuvre* and worldview transcends mere men, personality, politics, philosophy or emotion, but is in the Parthenon of godliness, principle, ideas, righteousness and *Veritas*. It is my prayer that conservative talk radio set aside their fears, jealousies and silent acquiescence to the fascist blacklisting tactics of Britain and unite with Savage's

righteous cause, defending freedom of speech and freedom of expression in England, in America and throughout the world.”

I thought that was a little over the top, but good grist for the mill. And then I saw who Ellis Washington is.

Currently he is a professor of law and political science at Savannah State University. He is a former editor at the Michigan Law Review and law clerk at The Rutherford Institute. He is a graduate of John Marshall Law School and a lecturer and freelance writer on constitutional law, legal history, political philosophy and critical race theory. He has written over a dozen law review articles and several books, including *The Inseparability of Law and Morality: The Constitution, Natural Law and the Rule of Law* (2002).

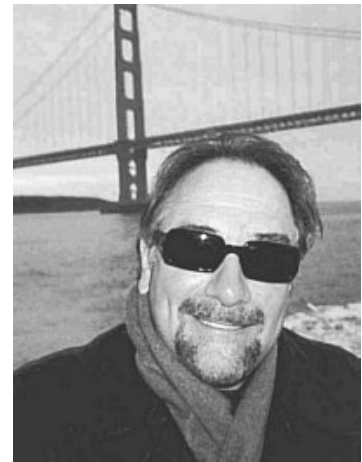
And then there was the kicker: Washington's latest book is *The Nuremberg Trials: Last Tragedy of the Holocaust*.

OK. This man had my attention. I was back in the game. On 31 May I wrote Professor Washington a brief letter, making the same points that I did in my letter to Savage, sent it to him and copied it to Savage and the press and talk radio people around the country.

No response. Okay. In this business, you have to follow up. Particularly if you are talking about what I talk about.

But now two more weeks passed and the story did appear to be coming to an end. No new developments. I would have to decide if I wanted to stay with it. I should stay with it, but I was distracted. I was taking a lot of pain meds, and was lying about. We had visitors. Working in the house has its benefits, and its distractions.

Then, a new development. Savage had kept his word. He had employed a top UK law firm, Ols-wang, to file the lawsuit for defamation against Jacqui Smith and was demanding 100,000 pounds in damages. A letter to Smith from the law firm also demands a personal apology and a promise not to repeat her allegations.



Michael Savage

If that were not enough, this morning, 02 June, I learn that the British Home Secretary, Jacqui Smith, announced she was to resign her post. She has problems. A husband who was found watching pornography on the wrong computer, while Smith herself had exhibited poor judgment with certain expenses, and Savage was telling the British press that Smith is a lunatic.

Savage told the *SF Chronicle*: “This is very unusual that a mere shock jock would bring down a government official.” Then he said something very interesting: “I'm going to make an allegation that I can't support: these out of context sound bites [used by Jacqui Smith] came from Media Matters, funded by George Soros, whose goal is to wipe out conservative voices in America. If it turns out they're continuing to do this, they're next on

my list. I'm not going to tolerate them trying to get me killed."

Few of Savage's colleagues came to his defense. One professional blogger writes: "They will now pay a price for that disloyalty. Savage now becomes the most important talk show host in America."

So now there is a story again. I have to follow it up. If nothing comes of it, I am still making our presence known to the press and talk radio across the nation. Sooner or later. It's a process.

CODOH: LOOKING FOR FUNDING IN ALL THE RIGHT PLACES?

Yes, looking for funding is part of "Business as Usual" here. There are many ways to increase funding, and many ways to do it wrong. To be ineffective. You can be someone who is not inclined to think about the money (I appear to be one of those), which is a kind of stupidity when you have at least one foot in the world of business.

I know there are those who are committed to destroying the work that CODOH does, to see to it that we do not increase our audience, that we do not increase our influence, that we are unable to function under the influence of a Holocaust Lobby that is dedicated to destroying not only CODOH but revisionism and revisionists themselves. So it's not right, it's a personal failing, that I do not put my head to the money business in a business-like way.

Sometimes I do, but not often. This is one of the times when I am taking business seriously. I am taking a run at one possibility for making a connection with new funding. It's not an original idea, indeed it's an obvious one. I have Hernandez working on an email

mailing list of Arab and Muslim bankers and businessmen around the world. It's a tedious process, collecting the addresses one at a time. But to date he has gathered some 1,600 email addresses. I justify his spending a good amount of time on this project, telling myself that we only need one. One! One out of 1,600, maybe 2,000 before we are through. Maybe more.

At the same time I am aware that Arabs and Muslims have, as a people, never supported revisionism with special funding. Not that I know of. None of us is certain why this should be so, but there you are. I think this may be a better time than ever before to take a run at this problem—problem in the sense that none of us has ever before successfully broken into the Arab money circle.

How will I catch the attention of Arab and Muslim businessmen and bankers? How will I induce them to pay a little attention to what I am saying? How will they understand, or perhaps intuit, that our work benefits Arabs? Or how it could, if we had the funding to put ourselves out into the world more successfully?

I believe I know how to go about this. I think the word "Palestine" is a key to getting and holding the attention of many Arabs, the sophisticated and the unsophisticated. From my perspective I see before me the audiences in Tehran during the Holocaust conference there in December 2006. I've written about this before. I had expected to find "Iraq" on the minds of everyone there. I expected to hear Iraq, Iraq and Iraq. I didn't. What I heard in Farsi, Arabic, and languages that I could not identify, was "Palestine." It was Palestine everywhere, on the lips of men and women from Indonesia, Pakistan, East Africa, North Africa, and

every country in the Middle East and Iran. Palestine.

And that is what I am going to focus on in my appeal to the Arabs. Palestine. In a one-page letter, I will ask the reader if it is not true that Palestine is oftentimes in his thoughts? Does he not have in his thoughts the brutality of Israeli Jews in their treatment of Palestinian Arabs? Is he not aware that Israeli policies toward Palestine and Palestinians is morally justified by the Holocaust story? He will know that that is the case. He may not have thought about it in an organized way, but when it is drawn to his attention he will realize that that is the way it is.

I will draw his attention to the ad that I will run in campus papers across America. The Eisenhower ad. I want to give them something specifically to see. The ad will be there with the letter. General Eisenhower wrote his 550-page *Crusade in Europe* and did not mention gas chambers? Why not? Are the gas chamber stories not the heart of the Holocaust story? Why did General Eisenhower not mention them?

The implication is clear. He did not, because they were not.

I will then point out how the Campus Campaign worked this past March and April. The reader will be able to find out exactly who I am, who we are, by going to the CODOH Web pages listed at the bottom of the letter. In the ad itself he will find my question that American professors are unwilling to try to answer:

"Can you provide, with proof, the name of one person killed in a gas chamber at Auschwitz?"

The reader might not know quite what to make of this question in the first moment, but it will become clear to him with time. Perhaps five minutes, maybe five hours. But it will become clear.

And he will understand that the question undermines the gas-chamber story, which in turn undermines the moral justification of all Israeli policies toward the Palestinians.

I will be specific. I will ask for contributions to run the Eisenhower ad in student newspapers at American universities. I will use the money to run more ads, bigger ads, at more campuses. I have written about this before, but the Jewish Anti-Defamation League alone has a yearly budget of 40-million dollars. Imagine what we could do at CODOH with one-half of one percent of that amount. One-half of one percent! We could drive them crazy with the truth, by being honest when we talk about supporting the ideal of a free press and the willingness to debate the issues out in the open, in the full light of day.

I think I have a chance with this. One, two, or three individuals out of maybe 2,000. Why should I not try it? I'm writing about it here so that you understand that I am putting some attention to the money business for CODOH, that I am not just sitting back and waiting for you to contribute.

At the same time, if ten of you could find a way to contribute \$1,500 each it would take the Campus Campaign through the summer and on through the rest of the calendar year. And it will make its mark. At the same time, if any of you have any ideas on how to raise money, or any suggestions about the plans that are in works here, I'm all ears.

OTHER STUFF

Here I am, at the end of the 162nd issue of this newsletter. Good grief! It's going on midnight this Thursday evening.

So where am I? We have got *Inconvenient History* up and running on the Web. Online, the first issue is complete. Ninety pages. More than we expected. Widmann has issue #2 pretty well worked out.

The Inconvenient History blog is up and running. No problem.

Work on CODOHWeb, the technical updating that might take several more months to complete, is proceeding steadily.

My blog, *One Person with Proof*, has been completely reworked the last three weeks and now has a format and structure that will allow me to do much that I could not do before.

And last night Henderson, our new Web guy, and I were working until midnight getting up a new page—*The Campus Campaign* blog. Now I will be able to report on the Campus story more fully than before, and with more ease.

We have placed a link of my *One Person* blog on the Homepage of CODOHWeb so that CODOH readers will find it first off, without going to a couple other pages first. Checking the statistics a few minutes ago I find that yesterday almost 600 readers opened the page, the highest one-day figure for the blog that I have had.

In March and April Hernandez and I were up to our necks with work on the Campus Campaign. This month we are looking at kicking off the Campus Campaign again, and the press releases, and testing the Arab/Muslim lists. And all the rest of what comes up in the daily round of this business that is not a business.

Only tonight I am learning what President Obama sincerely thinks, or rather feels because there is not much thought in it, about guys who do the work I do. From Cairo he tells us:

"The Jewish people were persecuted for centuries, and anti-Semitism in Europe culminated in an unprecedented Holocaust," he said. "Denying that fact is baseless, ignorant, and hateful."

Wish me luck—and thanks for staying with me. While I know there is a big guy, maybe several, somewhere in this world who can fund this work by themselves, I may find them and I may not.

Meanwhile it is the routine contributions that you send month after month that keeps this show on the road year after year. One hundred sixty-two issues, eh?

Thank you, and good luck to all of us.

Bradley

Smith's Report

is published by

**Committee for Open Debate
On the Holocaust**

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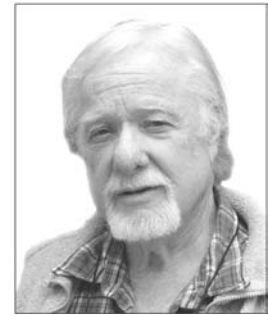
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SMITH'S REPORT

On the Holocaust Controversy

No 163 | www.codoh.com | July 2009

See back issues at www.smithsreport.com



Challenging the Holocaust Taboo Since 1990

THE CAMPUS CAMPAIGN FROM THE WASHINGTON JEWISH WEEK TO YALE UNIVERSITY, ETC.

Bradley Smith

The Summer 2009 CODOH Campus Campaign began to make its presence known at universities around the country the middle of June. It's still very early, but the Eisenhower ad has run or is running in the *Daily Lobo* at the University of New Mexico, the *University Chronicle* at St. Cloud University (Wisconsin), and *The Helmsman* at the University of Memphis. Three other are to begin the week of July 6th.

The size of student populations during summer classes is larger than I would have expected—at the first three campuses alone it adds up to some 48,000 students and 2,550 faculty. How many of these 48,000 students have ever been exposed to any sensible text whatever that implies that something might be wrong with the gas-chamber story? How many of these 2,550 academics have ever had to think about such a question

being raised in class, or by another academic at lunch? Not many? Probably not many.

A short revisionist text placed before fifty-thousand-plus new folk? It's worth the effort. And maybe another 50,000 shortly?

It takes a lot of man hours to run a campaign like this. Submitting the ad is painless, but following up with it is where the time is spent. No issue with those who ignore the ad (most of them), or those that contact us to make certain we know that they will not run it. With those who are agreeable to running the ad there is the back and forth regarding formatting, scheduling, changes in scheduling, emails gone astray, contracts lost, faxes not arriving (we're in Mexico), contracts signed, sealed, delivered and then renounced—I don't think renounce is the right word. Maybe it is.

Example. It was a Monday morning, 22 June, and I was at the VA Hospital in La Jolla in the muscular/skeleton clinic to see a doctor about the pain in the back and leg. It had been an overnight, I hadn't slept well, but when my cell phone rang I pretty much woke up. For all I knew, it was someone I would want to talk to.

It was. A young man named Gallagher was calling from advertising at *BG-News*, Bowling Green State University. I was immediately aware that he and my right hand man (I've been calling him Hernandez but I think I'll start calling him Roberto) had been in a back and forth about running the Eisenhower ad.

Gallagher told me the *BG-News* wanted to run the ad, it had been worked out between him and Roberto, and all that was left to do was to arrange payment. I said I

could do that in the moment, we did it using my Visa debit, Gallagher thanked me, with some enthusiasm I thought, and there we were. I wonder how many grown men, particularly grown men my age, would get so much pleasure from such a simple business transaction with a college student.

I was still sitting there a few minutes later when Gallagher called back, apologized, and said the *BG-News* could not run the ad. I asked why. He didn't want to talk about it, but told me that the Director of Student Publications was standing there if I wanted to talk to him. I figured, what the hell, understanding that it would be a useless exercise.

Mr. Robert Bortel was a perfectly civil adult who, while he was not a professor, explained to me that he had spent a good amount of time studying the history of World War II. We talked about ten, twelve minutes maybe. The drift of what he said was that he had read widely in the orthodox literature, it was obvious that the Holocaust happened, and that it would be "offensive" to many at BGSU if the *News* were to run the ad that suggested it did not. He used the words "offend" and "offensive" a number of times. It was a fine example of civility used in the service of suppressing a free exchange of ideas.

I brought up a few ideas that he seemed unprepared to deal with directly. You would be familiar with them. When I had the impression that he was about to hang up I would suggest a new line of thought. He would hold on. In the end it was as it was. Censored.

And so it goes, as we used to say. I heard my name called, it was my time to see the doctor about my muscular and skeletal arrangements, such as they are, and that was the end of it with Bowling

Green State University. For the moment.

As part of the Campus Campaign I would be obligated to write Mr. Bortel a letter. I did. Mr. Bortel felt personally obligated to respond. He did. I posted both letters on my Blog. Then I wrote him a second, more critical letter and posted that on my Blog. Haven't heard from him. But now of course I feel obligated to distribute my response to Mr. Bortel's letter to Mr. Bortel's colleagues. And obligated perhaps to write to the president of his university.

At the same time, though I didn't know it, another story was developing because of the Campus Campaign.

You will remember that the *Washington Jewish Week* published an article on the Campus Campaign on 18 February (my birthday, but I believe that was almost certainly a coincidence) titled "Local College Papers say 'No' to ad challenging the Holocaust." I reported on it here in the March issue (#159). The journalist, Adam Korbel, was straight with me, something that doesn't always happen with journalists writing for any publication.

Unknown to me, a young Ph.D. professor of history who teaches at Yale University, Mark Oppenheimer, read the article and was intrigued by the idea of doing something with the core story it represented. Early in April he contacted me, asked for an interview, and I said sure. I googled him and found that he is a real guy.

I learned that he is a writer for *The New York Times Magazine*, *Slate*, *The Boston Globe*, *The Forward*, and other publications. In the school year 2008-2009 he's lecturing in the English and Political Science departments of Yale University, and teaching creative

writing at Wellesley College. His doctorate is in religious studies, he coordinates the Yale Journalism Initiative. That's not all, but it's enough to demonstrate that *The Washington Jewish Week* is read by informed people in Washington D.C. and at Yale University as well. So of course I was obligated to give him an interview.

Oppenheimer was going to be in the Pasadena area and maybe we could meet in the "middle" somewhere. Sure. When I understood he was going to be in the Pasadena area I asked if he were going to see Michael Shermer of *Skeptical Magazine*, but he did not respond. Anyhow, that was none of my business. We could meet in San Clemente.

We did. Irene and Li'l Brad went along for the ride. Irene really went to chaperone me, I had only recently ended my 10-month struggle with lymphatic cancer and she didn't trust me to be "on the road" by myself. The most obvious place for Oppenheimer and me to meet was at the Starbucks on the main drag. Irene took Li'l Brad for a walk while I took a nap in the car to wait. I was pretty tired, I went right to sleep, probably with my mouth open. Here is how the professor describes our meeting.

"[...] the elderly Smith was kindly enough to endure the traffic jam at the Mexican-American border and meet me at the Starbucks in San Clemente, California, the beach town where Richard Nixon began his exile. Smith had left a message on my mobile phone saying that he would wait for me in the parking lot, and that's where I found him, snoozing behind the wheel of his pickup truck. I rapped on the window, and the aging radical opened his eyes with a

Continued on page 13

LETTERS

Nick Kollerstrom, PhD,
nk@astro3.demon.co.uk

In my 'Leuchter 20 years on' article (issue 153 *Smith's Report*), I showed graphs of the data of Rudolf and Leuchter combined, for three distinct groups: wall cyanide samples from the delousing chambers (DCs), from the alleged human gas chambers (AHGCs) and from 'controls' i.e. barracks kitchen etc. I neglected to give the mean values of the data thus graphed, and here they are.

Mean wall concentrations of total cyanide at Auschwitz, from combining the Leuchter and Rudolf data-sets, parts per million ($\mu\text{g/g}$):

1. DCs 4960 ± 3800 (n=15) ppm
2. AHGCs 2.7 ± 2.7 (n=16) ppm
3. Controls 1.7 ± 1.3 (n=11) ppm

A t-test comparing (2) and (3) gives $t = 1.1$ which is wholly insignificant: that is the conclusive refutation of 'the Holocaust' – for the first time, I suggest. Revisionists have pointed out that the two-thousand fold differential between (1) and (2) shows pretty clearly that one was used for regular, mass cyanide gassing whereas the other was not. But, the fact is that pro-H. experts have not accepted this argument. Unlikely though it may seem, they have argued that this data merely shows that 'bugs are harder to kill' than humans, i.e. the DCs needed more cyanide. My article argued that only the establishing of a 'control' group gives a truly conclusive argument: viz, that the two groups of AHGC and control come from the same pool, they are not significantly different.

My article described the two-thousand fold differential as 'the central axis around which future discussion of 'the Holocaust' will have to revolve.' May these figures assist that revolution. I'd be happy if anyone wants to check through them, they are all in the Rudolf Report and Mr. Desjardin's CO-DOH article (slight differences are possible, where more than one analysis was done per sample).

These values are compatible with the data published by John Ball in 1993: from a DC, 3000 ppm (n=2) and from AHGC sites $0.5 + 0.6$ (n=4) ppm and including these would lower the mean AHGC value, bringing it closer to the 'control' mean. Seven tons of cyanide was used at Auschwitz 1942-5, and its destination remains of interest. The Ferro cyanide fixed into the old brickwork gives a more reliable memory of where it was used than does anything else! Mother Nature gave us that unexpected ace card, by the brickwork being so porous to the hydrogen cyanide, and by the iron complex thus formed being so permanent.

Danielle Kubes

[Reprinted from the Canadian Jewish News] If Martians landed in Toronto today and wanted to learn more about our Jewish community, they would think our entire community hinged on the belief that some people have hated us and other people still do. I realize that the Holocaust and anti-Semitism are issues that do need to be discussed, but other aspects of Judaism should receive equal coverage in The CJN. Perhaps you should include more articles, such as the one about the Dead Sea Scrolls, which are intelligent and interesting, instead of a bajillion articles about Iran and anti-Semitic plays that no one bothers to go see anyway ("Prof explores journey of

Dead Sea Scrolls," CJN, June 11). Otherwise, we will end up with a generation that defines their Judaism by hysterically defending it without even knowing what they are defending.

Remember that your paper is called the *Jewish News*, not *The Canadian* – *Oh, Woe Be Us, the Hated People News*

Paul Fritz-Németh

I would like to congratulate you and all collaborators for the appearance of *Inconvenient History*. Online. Be assured that as soon as things pick up I will come through for you and your worthy cause.

Until then I would like to add a little tid-bit that I read in our [Canadian] newspaper which you may or may not know. I found it in the Movies pages. The article was about a classic film called *Man Hunt* directed by Fritz Lang. It is all about the film but let me quote you verbatim from the article the remarks regarding this director:

"But it was also the work of a Jewish German director who rejected Hitler's overtures to appoint him the Third Reich's official film czar and fled the country soon afterwards." This statement obviously raises the question that if Hitler was so hell-bent to destroy the Jews, why would he want to appoint a Jew to become the official film czar?

I was shocked to see Obama, Judge Matia and even the Pope genuflecting to a totally unfounded hoax. I can see a politician bending to the will of his financiers although it makes me think a great deal less of him, but the Pope, who is supposedly God's lieutenant and should not have to fear anyone mouthing the same stupid mantra is too much to accept.

Inconvenient History Notebook

We are actively working on putting together the second issue of *Inconvenient History* which is targeted for a September release. The tentative lineup includes:

David Irving and the Aktion Reinhardt Camps, by Juergen Graf

The Prohibition of Holocaust Denial, by Joseph Bellinger

The 'Nazi Extermination Camp' of Sobibor in the Context of the Demjanjuk Case, by Paul Grubach

In addition we have several interesting book reviews and editorials. Our feature "**Profiles in History**" will examine the life and career of John T. Flynn.

We are also planning for our annual print edition. The annual should be available for purchase in early 2010. It will include all of

the articles from our three online issues of 2009.

More information on how to purchase this important volume will be made available to readers of *Smith's Report* and those who have signed up for updates online to IH.

As always, we are in need of assistance. Anyone with writing, editorial, translation skills or otherwise thinks they have a unique way to help IH, please contact us.

How to Escape from a Homicidal Chamber Over the Years it Gets Easier and Easier

Thomas Kues

In *Smith's Report* #149 (April 2008) I published an article called "*Experto Crede*, or How to Escape from a Homicidal Gas Chamber", devoted to a special category of Shoah survivors: those resourceful Jewish fellows who saw one of the fabled Nazi homicidal gas chambers from the inside, and then escaped from it to tell their story.

To achieve this feat is to reach one step above people like Arnold Friedman, who survived a gassing in Flossenburg(!) by means of breathing through a key hole. Auschwitz eyewitnesses Sophia Litwinska and Regina Bialek were both saved in the nick of time when SS men opened the chamber (in the middle of the gassing process) to take them (and no-one else) out of there. Needless to say, they were invaluable to the Germans in some way or another and therefore spared to tell the world of their remarkable experiences.

Majdanek witness Mary Seidenwurm Wrzos survived a death

chamber in a similar, albeit more cunning fashion: when the gas began streaming in through "three large black holes" she started banging on the door, screaming that she was a German guard. Finally, men in gas masks opened the door and pulled her out. Curiously, she was not sent back to the gas chamber or otherwise punished once the Germans had discovered that she was not one of them. Another Majdanek inmate, Mietek Grocher, simply sneaked out through the still open gas chamber door while the (single!) guard was looking another way and then dodged a hail of bullets from pursuing Germans.

However, I have recently found out that there are recorded cases of even more cunning gas chamber escapes. Unfortunately we don't have any names, but we know that there were more than one of them, and that they were female (clearly not ladies prone to panic and hysterics but level-headed and very resourceful mem-

bers of the fair sex). In her book *Den Livsfarliga Glömskan* ("The Fatal Forgetfulness", Brombergs, Stockholm 1986), Inga Gottfarb, a Swedish-Jewish writer and Zionist activist (an active member of the Swedish Committee Against Anti-Semitism), quotes from a report sent by her to the American Jewish Joint Distribution Committee in New York "in mid-May 1945" concerning the reception of female former concentration camp inmates in the Swedish city of Malmö on April 29 the same year (pp. 162-163):

"Många hade varit i Auschwitz, hade 'gasnummer' intatuerade på sina armar. Några hade lyckats ta sig ut ur gaskammaren genom ett fönster."

Translation:

"Many had been in Auschwitz and had 'gas numbers' tattooed on their arms. Some had managed to escape from the gas chamber through a window."

Can it really get any cleverer than this? Or should I expect to

The Holocaust: No Laughing Matter, Till Now

Eric Blair

This happened during the 1985 "false news" trial of the Toronto publisher Ernst Zündel. Defense witness Ditlieb Felderer was on the stand being grilled by crown prosecutor Peter Griffiths. Waxing morally injured, the prosecutor insisted the witness admit that he had, indeed, mailed the condom attached to the leaflet he brandished to the Auschwitz museum for inclusion in an exhibit of Holocaust artifacts. Felderer readily owned to having sent the leaflet, along with the condom; and, with a coy smile, added: "Well, each is encouraged to send what they can."¹

However unintentionally, the scene grew to be hilariously funny. From his perch in the press gallery, reporter Michael Hoffman described what happened: "One of the most priceless sights of the trial [...] came as Griffiths waved above his head an unraveled condom that had been attached to a leaflet urging people to mail such artifacts [...] to Auschwitz."² Which moved the jury and some spectators to laugh unabashedly at Griffith's slavering display of outrage.

Back in 1985 the notion of "Holocaust denial" (read: historical revisionism), in spite of saturation media coverage of both the Zündel and the Keegstra trials across Canada, was new and had outraged many Canadians. Even more outrageous and unheard-of was the kind of satire and savage mockery Ditlieb Felderer personi-

fied. While the Monty Python comedy *Life of Brian* had made it semi-respectable to caricature the life and work of the Lord Jesus (just as Rowan Atkinson's *Blackadder* would later on blithely lampoon the casual slaughter of World War I trench warfare), the Holocaust was still off-limits. I say "still" because that has changed somewhat in recent years, with echoes of mockery, now and again, heard rumbling over the fenced-off, no-go zone.

One such rumble was Tova Reich's novel *My Holocaust*. Critical opinions about the book were divided. A *New York Times* review of Reich's *My Holocaust* by one David Margolick summed up her satirical novel, based on the Holocaust industry, as "something so rancid and so primitive."³ By contrast, fellow novelist Cynthia Ozick's response to the work of fiction—whose glowing review was included in Reich's novel as a kind of infomercial—was one of sheer, unrelenting praise. Ozick: "[O]ne of the most penetrating social and political novels of the early twenty-first century next to which the last century's *Animal Farm* is a mere bleat."⁴ My own reaction to Reich's typically lame and tasteless Holocaust-themed humour, speaking of a "mere bleat," was to punctuate my reading of every other passage, where the comic element time and again badly misfired, with a deflated pfffttt!

In a typical scene, the ditzzy daughter of a prospective Holocaust museum donor is moved to comment to her hosts after watching a wheelchair-bound visitor to Auschwitz touring the site: "I really *really* appreciate it that Auschwitz is wheelchair-accessible. You know what I mean? Was it always that way - I mean, even at the time of the Holocaust?"

Afterward, this dullard of a character will be named director of the Holocaust museum.

There has of late been some evidence that Reich's lame and tasteless brand of humour is catching on. A case in point: The frat-house comedy *Hangover*, now in theaters, milks the Jewish tragedy for some cheap laughs. Four chums spend three days in Vegas getting absolutely smashed. Among them is a romantic and sentimental dentist who shows the other three a special ring that "my grandmother kept [from the Nazis] during the Holocaust." The man then reveals his intention to ask his live-in girlfriend—an irascible, ball-breaking shrew—to marry him and at the same time offer her this cherished Holocaust artifact as a meaningful token of their engagement. Instead, he gets royally drunk during a boys' night out and the precious "Holocaust ring" ends up gracing the finger of a "hot" hooker/stripper whom he spontaneously marries in a 3 a.m. ceremony at a Las Vegas chapel. While he mourns the loss of his grandmother's ring on the morning

after, one of his companions—the bozzo in the bunch—voices a flip-pant surprise over the fact that something like a "Holocaust ring" even exists:

"I didn't know they give out rings at the Holocaust."

This brand of *Animal House* humour, stealing a page from Reality TV, was dramatically ratcheted up to a whole new level back in December when the controversial French comedian and gadfly, Dieudonne M'Bala M'Bala, delivered a startling send-up of award-presentations at the Zenith theatre in Paris before an audience of 5,000 enthusiastic spectators that included a Who's Who of prominent political and show business personalities. In the course of his performance, the envelope-pushing comic grandly summoned forth revisionist scholar Robert Faurisson from out of the audience and invited him up on stage. Whereupon Faurisson was awarded a special prize for "social unacceptableness and insolence" that was, in turn, handed to him by an actor garbed in the striped pajamas of an Auschwitz inmate, no less.

When asked about this and similar big publicity stunts during his interview with the Canadian journal *Maclean's*, Dieudonne spoke of his need to deploy a "promotional strategy that was based on provocation," of his desire to rouse a "wave of indignation." To that end, he had turned to Robert Faurisson, excited by the Sorbonne-trained academic's lowly pariah status within French society. Dieudonne: "I was preparing another show for which I needed explosive material [...] And the most untouchable was Faurisson."⁵ He personified the hoary taboo against openly questioning and doubting the received version of the Holocaust story, with its magical gas chambers—the ultimate blasphemy in France's militantly

secular society. In the risk-taking business of stoking outrage, Dieudonne was in a desperate fight against the Law of Diminishing Returns. Hence, the provocative showcasing of Robert Faurisson with its utterly predictable outcome—a slavering, near-universal outrage, knee-jerk summons to appear in court to answer charges of hate-mongering, and so on.

Of course, Hollywood has produced Holocaust comedies such as Roberto Benigni's *Life Is Beautiful*, but Hollywood has yet to deliver the bare-knuckles *Life of Brian* satire with the Holocaust in the cross-hairs that would leave viewers heaving gasps of violent astonishment. But maybe it soon will. Given Hollywood's devotion to bankable franchises predicated on known properties, the film industry will surely discover some way to commodify the Holocaust for today. Quentin Tarantino, with *Inglourious Basterds*, has already pushed far into the zone of sadistic, revenge fantasy. Why not zany comedy? In a parallel universe, this kind of daring material has been making its appearance up on the Internet via YouTube. As ingenious samples, consider this pair of spoofs launched as movie trailers: One entitled *Night at the Holocaust Museum*, and the other *Schindler's List: Romantic Comedy*.

Night stars Ben Stiller working the graveyard shift as a security guard at the Holocaust museum and, in the process, encountering ghostly Holocaust eruptions culled from Steven Spielberg's classic film *Schindler's List* that rattle him to the core: "This is so not worth \$11.50 an hour!" Before this, a promotionally suave, voiceover narrator intones: "*The New York Times* raves: 'Ben Stiller makes the Holocaust fun again!'" To view, click on:

<http://www.youtube.com/watch?v=P1xpwCFi6r4>

Also culled from Spielberg's opus are scenes edited to make the film *Schindler's List* follow a Reality TV storyline. Schindler, a wealthy hedonist and old bachelor, is inconveniently unmarried and in a race against time desperate to find the perfect mate. His "wackiest list" consists of a bevy of German beauties whom he sexually test drives, exciting envy and admiration along the way, before deciding upon the ideal spouse that he, Oskar Schindler, would wed. To view, click on:

<http://www.youtube.com/watch?v=17dpK61bsqs>

Who knows if Hollywood, in its own desperate fight against the Law of Diminishing Returns, won't one day give the Holocaust a Monty Python do-over? I'll wager it will; sooner rather than later. Money talks, after all. Perhaps, "Borat" or "Bruno"—a.k.a. Sacha Baron Cohen—will boldly kick-start the new genre, with market forces, audience appeal, and the modern cult of ironic irreverence riding roughshod over Holocaust pieties.

1. Michael A. Hoffman II, *The Great Holocaust Trial*, Wiswell Ruffin House: Dresden, NY, 1995, p. 68.

2. Ibid.

3. David Margolick, "Happy Campers," Sunday Book Review, *The New York Times*, May 27, 2007.

4. Tova Reich, *My Holocaust*, HarperCollins: New York, 2007. The Cynthia Ozick "preface" appears on two unnumbered pages at the front of the novel, under the heading "Advance Praise from Cynthia Ozick for Tova Reich's *My Holocaust*." I get the feeling these two pages were shoe-horned in at the last minute in order to defuse the rage of Holocaust fun-

damentalists by spinning the novel as high-brow literature. Tova Reich, we are told, “is Dean Swift’s Jewish sister.”

5. Interview with Dieudonne M’Bala M’Bala: A Conversation with Marin Patriquin, *Maclean’s*, June 15, pp. 18-19.

END NOTE

A few days after Eric Blair sent me the above article I heard from him again. His subject header announced "Britney Does the Holocaust." What? He had copied a story from the International edition of *Spiegel* headlined "German Jews Horrified by Britney [Spears] Ho-

locaust Role." Blair saw the news item as a bang-on validation to the premise in his essay. Namely, that the Holocaust as a cultural construct is now hurtling down a path toward an increasingly shameless degree of exploitation and kitsch.

Spiegel reports that Britney may hit the silver screen as the star of a Holocaust-era romantic tragedy—with a hint of sci-fi. It would serve as a potential comeback for Britney's undistinguished film career. The news has "raised eyebrows" in the Jewish community in Germany. Charlotte Knobloch, president of the Central Council of

Jews in Germany, says she is horrified at the prospect of Britney making a Holocaust film.

Spears is reportedly reviewing a script for a film titled "The Yellow Star of Sophia and Eton." The film would see her playing a character named Sophia LaMont who time travels back to the past to fall in love with a Jewish concentration camp prisoner named Eton. "In a tricky critique of ongoing anti-Semitism, the script concludes with the lovebirds traveling back to the present day before being killed by Nazis."

Britney doing the Holocaust? I don't know. It might work.

FROM NUREMBERG TO NINEVEH

War, Peace and the Making of Modernity

By Mark Turley

Reviewed by Jason Willis Myers

Mark Turley’s narrative *From Nuremberg to Nineveh: War, Peace and the Making of Modernity* (Vandal Publications, 2008) is an interesting exposé on the final battle of the Second World War. A newer voice to the revisionist community, Turley is among the first wave of authors to take a sensible and objective approach to the real “trial of the century” in the 60 years since its occurrence. The book examines the political climate and ideologies which gave birth to the trial, as well as the mechanics and operations of the trial itself. Sifting through court transcripts and many other trial sources, Turley examines both revisionist and orthodox arguments, and provides his own interpretation on the material.

Turley’s account provides a very welcomed breath of fresh air into the real history of Allied post-war “justice”. Was Nuremberg a fair and honest trial? Was it even close to being so? Does the lack of a 100% conviction rate of the Nazi defendants mean that the Allies abstained from instituting victor’s justice? Were those tried granted a real opportunity to defend themselves during the procedure? What was the quality of evidence produced to substantiate Allied charges? Did the Allied court really believe in the Dachau gas chambers and Nazi-Katyn connection? The book helps answer many of these questions, as well as cover other themes raised at the trial.

One of those themes was the real purpose of the *Einsatz-*

gruppen, deployed in the occupied areas of the Eastern Front and which allegedly murdered some 2 million Jews. Turley examines the evidence presented at the trial, and finds that many of the claims regarding the organization’s activity likely resulted from its anti-partisan operations, as opposed to a purposeful hunting down of Jewish civilians. A 1942 discussion between Reich Marshal Goering and Prime Minister Mussolini regarding anti-partisan actions described the following:

“To begin with, all livestock and foodstuffs were taken away from the areas concerned, so as to deny the partisans all sources of supply. Men and women were taken away to labour camps, the children to children’s camps, and the

villages burned down. It was by the use of these methods that the railways in the vast wooded areas of Bialowiza had been safeguarded. Whenever attacks occurred, the entire male population of the villages were lined up on one side and the women on the other. The women were told that all men would be shot, unless they—the women—pointed out which men did not belong to the village. In order to save their men, the women always pointed out the non-residents.”

Nothing about an institutional process to murder Jews, but instead the harsh reality of a brutal occupational war.

In the wider context of the book, Turley spends a good amount of pages on the Holocaust subject. The Nuremberg trial provided the cornerstone for the narrative as we know it today, through testimony on the “gas chamber” process, and the shooting actions occurring in the East. Yet, the quality of evidence presented to substantiate these matters was really very poor; Turley shows a general pattern by the Allied prosecution of presenting hard, documentary evidence for minor charges and crimes, but using less solid witness affidavits and testimony to support larger allegations. These witnesses could easily have been torn apart by skilled cross-examiners, but alas, the German-Nazi defense counsel lacked any real experience with such an alien legal procedure. Of course, no physical evidence whatsoever was shown to verify the alleged homicidal gas chambers, despite knowl-

edge of their existence being denied by every single defendant.

One interesting exchange during the trial concerned the meaning of the German word ‘*ausrottung*’. To exterminationists, this is one of the several words that the Nazis used to describe the murder of the Jewish people. In April 1946, when Thomas Dodd put to Alfred Rosenberg the sinister interpretation of the word, Rosenberg strongly denied such a definition. After Dodd offered to use a dictionary to confirm the word’s dark meaning, Rosenberg responded:

“I do not need a foreign dictionary in order to explain the various meanings ‘*ausrottung*’ may have in the German language. One can exterminate an idea, an economic system, a social order, and as a final consequence, also a group of human beings, certainly. Those are the many possibilities which are contained in that word. It means ‘to overcome’ on one side and then it is to be used not with respect to individuals, but rather juridical entities, to certain historical traditions. On the other side this word has been used with respect to the German people and we have also not believed that in consequence thereof 60 million of Germans would be shot.”

Turley includes other etymological protests by the leading Nazi defendants as well.

In the remainder of the book, Turley makes some tough judgments on the cravenness of academia, and challenges them to allow more open debate. As a college student, I can attest to this book’s assessment of university profes-

sors’ self-deemed insight as unchallengeable, and un-open to debate. In centers recognized from time immemorial as epicenters for free thought and free debate, that so many would take hardened and unfalsifiable stances on the “Holocaust” is a paradox of the highest nature. Interestingly, as Turley points out, so many of these intelligent people who attempt to educate themselves beyond biases and into a scholarly world of objectivity soak up the nonsense of a present evil, and assume that it was embodied in the Nazi regime. Meanwhile, some of these same professors and scholars have no problem in praising and supporting communist regimes around the world—an ideology which has led to more deaths than any other in the past century.

Revisionists may not agree with all of this book’s contents; however, it is well worth the read. It supplants Irving’s book as the premier, objective investigation into the trial, by filling in many of the gaps and voids left in the trial historiography. Despite the problematic small-printed text of the book, I highly recommend it to those looking for a fresh approach to the Nuremberg trial. Don’t be discouraged by the small page count (194 pages), as a normal font would bring this book to well over 300. Still, Turley provides a good account of the trial itself, as well as drawing attention to its relevance to current times with the moral hypocrisy of Allied nations.

"Reason and experiment have been indulged, and error has fled before them. It is error alone which needs the support of government. Truth can stand by itself."

— Thomas Jefferson

The Ethnic Cleansing of Palestine

By Ilan Pappé

(Oneworld Publications, Oxford 2006)

Reviewed by Thomas Kues

In May this year, Alex Miller of the party *Israel Beiteinu* ("Our Land Israel") introduced a new thought-crime bill for deliberation in the Israeli Knesset. As readers of this newsletter may already be aware, Israel is one of those freedom-loving nations that outlaw "Holocaust denial". Since the alleged gas-chamber genocide, to use the famous words of Professor Faurisson, makes up the "sword and shield" of that neo-colonial entity, this might be a wise piece of legislation.

The "news bureau" *Memrit* and other Israeli spin-doctor and news disinformation agents, parroted by most western media, continue to assert, in spite of irrefutable evidence to the contrary, that Iran's Mahmoud Ahmadinejad, that new incarnation of Haman and Hitler, is planning a nuclear holocaust for the Israelis, even having publicly stated his intent to "wipe Israel off the map" when in fact he said that the Israeli regime would "disappear from the pages of history", in the sense of what happened to the Soviet regime. These are the same propagandists who urge the West to go to war against Iran because of its un-extraordinary nuclear program, while denying the existence of their own large stack of nuclear weapons (as Dick Morris puts it: "If Iran gets the bomb, it will use it to kill six million Jews"). Can you spell "chutzpah"?

Alex Miller has now taken Israeli hypocrisy to a new level by

proposing a law that criminalizes any publicly demonstrated mourning of the event Palestinians call "al Nakbah", that is, the brutal ethnic cleansing of approximately 800,000 Palestinians from their homeland in connection with the



Ilan Pappé

creation of the Israeli state. If the bill passes, the official Zionist version of history will, in effect, be the only one allowed a voice. According to this self-serving piece of *faux* historiography, the above-mentioned 800,000 Palestinians left their homes voluntarily to give free space to the armies of the Arab nations that went to war with the newly established Israeli state in 1948.

Ilan Pappé, an Israeli historian born in 1954, and professor of history at the University of Exeter, has devoted his book *The Ethnic Cleansing of Palestine* to the exposure of the "voluntary retreat"

myth. As a result, he has been ostracized, isolated and defamed by the usual suspects (for example, one need only take a look at the discussion page for the Wikipedia article on Pappé).

Pappé is a man of integrity, fully aware of the political importance of the officially sanctioned myth, and the role that the revisionist method has to play in the solving of the Middle-East crisis. Contrary to many Israeli historians (not to mention politicians and other official spokesmen) who assert that Israel emerged like a David fighting a host of Western and Arab Goliaths, he does not deny the crucial role the Holocaust had in establishing the neo-colonial state. There was a strong Western opinion (fanned by Zionist lobbyists) to compensate the Jews with a state of their own in Palestine, which led to a policy of appeasement toward the Jewish settlers. Indeed, the British reply to the King David Hotel bombing and other acts of Zionist terror was extremely soft-gloved compared to their treatment of Palestinian rebels. This in combination with the fact that the attitudes of the neighboring Arab states toward the Palestinian question were highly ambivalent meant that the Palestinians, following the collapse of their leadership after World War II, found themselves in a desperate situation where they could expect no one to come to their help.

In contrast to some other cases of ethnic cleansing, those responsible for the *Nakbah* are well known, as are the circumstances of the decisions leading up to it. The top man was, needless to say, David Ben-Gurion, in whose home the discussion and planning took place. Directly below him was a committee of eleven advisors, among them Moshe Dayan, Yigael Yadin, Yigal Allon and Yitzhak Sadeh. The next tier consisted of regional commanders, each responsible for the ethnic cleansing of a certain area. Most of those men are today touted as "war heroes". The most well-known was the future prime minister Yitzhak Rabin, who operated in the cities of Ramle and Lydda as well as the Greater Jerusalem area. Other commanders were Moshe Kalman, Moshe Carmel and Shimon Avidan. A most important role was played by field intelligence officers, supervised by the future head of Mossad and Shabak, Issar Harel. Those men were involved in some of the worst atrocities, and also had the final say with regard to what villages were to be destroyed and which villagers were to be executed. Making a list of the responsible criminals would pose no great problem, but of course such a trial will never take place.

Pappé stresses that the *Nakbah* was not based on a sudden decision, but rather the result of a long process with its roots in early Zionist activism. As early as 1917 Leo Motzkin, described by Pappé as a moderate Zionist, spoke of the forced resettlement of the Palestinians to areas outside of "Eretz Israel". The actual military preparations can be said to have begun in the late 1930s when the paramilitary group *Haganah*, later to become the core of the IDF, was restructured with the aid of the British officer O.C. Wingate, who saw to it that the Jewish "defense

forces" were attached to British troops fighting a Palestinian revolt in 1936. In this way the *Haganah* members learned how to terrorize and subdue villagers.

In order to fully realize the Zionist program the minutest preparations were made. Topographical and ethnological scholars were recruited by the Jewish National Fund to register all available data concerning the Palestinian villages, a project which was completed by the early 1940s. Special note was made of villages where anti-Zionist feelings were widespread. Those were later specially targeted by the IDF. As Pappé points out, the involved scholars, chief among them Ezra Danin, were fully aware that their activity was for military purposes. In 1947 a final revision of their "archive" was made which focused on producing lists of "wanted" villagers. This category consisted of persons involved in the Palestinian national movement (which had dominated Palestinian politics after 1933), persons who had taken part in insurrections against British troops or Zionists, or people who had simply "visited Lebanon". In 1948 those people were rounded up and executed. In some cases a whole village was "wanted".

Ben-Gurion's program of ethnic cleansing was finally realized beginning late in 1947. It bore the code name "Plan D" (or *Dalet* in Hebrew). As can be surmised from its designation it had been preceded by three scrapped plans. The operation was planned in minute detail and revised to adapt to new situations. Plan A dated back to 1937, while Plan B was drawn up in 1946. The core of Plan C, a detailed list of violent actions to be taken against the Palestinians, was carried over to Plan D. Palestinian leaders, agitators and people who supported them financially, Palestinians "taking action" against

Jews, and higher Palestinian officers and officials (within the British Mandate system)—were all to be killed. In addition, transports were to be damaged, the Palestinian economy (water wells, factories, etc.) destroyed, and meeting places (including cafés) attacked.

Perhaps the most damning evidence against the *Nakbah* deniers' narrative is furnished in chapter 4. Here we learn that the first stage of cleansing had already begun in early December 1947 with Jewish attacks against a number of Palestinian villages. Although small in scale compared to what was to happen later, these early operations led to the exile of approximately 75,000 people, or almost 10% of the total number of *Nakbah* victims. According to the official story, mass expulsions took place only after May 15, 1948, and were the consequence of the Arab-Israeli war. In reality, "Plan D" was initiated on March 10, 1948. This meant that actions against the Palestinians were no longer passed off as retaliation, but were part of an openly declared program of violence, leading to the expulsion of 250,000 more Palestinians by the end of April. This was in turn followed by a number of massacres intended to scare away the remaining population.

The Arab alliance, while aware of the Palestinian plight, waited until mid-May, when the British Mandate formally ended and the Jewish state was declared, to actually intervene militarily. The tacit agreement between Ben-Gurion and the Jordanian leadership that Jordan was to occupy 20 percent of the Palestinian territory as proposed by the UN, kept the Arab world's strongest army from defending the Palestinians and thus greatly aided the progress of the cleansing. The Zionist leaders, while using doomsday visions of a "second holocaust" to raise the

number of IDF recruits, never doubted that their military would be sufficient to beat the weak Arab armies, occupy Palestine and drive out its indigenous population.

Many pages of Pappé's work are devoted to the large number of massacres carried out in Palestinian villages, such as Ayn al-Zaytun (where, among others, 37 random teenagers were tied up and shot), Tantura, Lubyah, Ayn Ghazal, Dayameh (hundreds of civilians mowed down in front of a mosque, babies with their heads bashed in, women raped or burned alive), Sa'sa, Safsaf, Hula, Saliha. A few murderers were later prosecuted by military courts, but most of them were later released. One of them, Shmuel Lahis, who himself had killed 35 people, was pardoned by the Israeli president and later had a career in politics. In addition to the massacres in the villages, many of the expulsions took place under particularly inhumane conditions.

In the cities of Lydd and Ramleh, the inhabitants had to walk on foot all the way to the West Bank. As can be expected, many perished on the way. Air strikes also played an important role in the expulsion process.

The general mentality of the Zionist leaders in Tel Aviv and the butchers in the field is glimpsed from quotes such as that in Ben-Gurion's diary entry from May 24, 1948, where the prime minister speaks of crushing Syria, Transjordan and Egypt in revenge for their supposed treatment of the Jewish people "in biblical times". One may recall here the Jewish hate-tirade against Babylon in Psalm 137: "Blessed is the one who grabs your little children and smashes them against a rock".

The last three chapters of the book concern the subsequent occupation of Palestine, the continued stealing of Palestinian land, the desecration of Muslim sanctu-

aries, and the various aspects of the Israeli oppression of those Palestinians who remained on their land after 1948. A most important dimension of this tyranny has been the official denial that any ethnic cleansing ever took place. The proposal to ban *Nakbah* remembrance, and the recent bill to make denial of "Israel's right to exist as a Jewish state" a crime punishable with up to one year in prison, are clear signs of desperation. If, or rather when, these proposals are transformed into laws, the falseness of Israel's claim of being an ordinary, democratic state will become increasingly obvious even in Western nations with their pro-Israel-biased mass media. In the meantime, Ilan Pappé's well-written and well-researched book—it is certainly one of the best books to date on the origin of the Israeli state—deserves to be widely read and debated.

Persecution Is Complicated:

An Update on the "Heretical Two"

Chip Smith

Several months ago, I tried to draw attention to the little-reported case of two convicted British thought criminals languishing in a Santa Ana hoosegow as their appeal for political asylum proceeded before an INS court. Several months later, Simon Sheppard and Stephen Whittle are still behind bars, still in U.S. custody. And the news isn't good. A judge denied their appeal, and after nearly a year in lockup the publishers of Heretical.com now wait to be shipped back to the island from which our forebears escaped,

where they face multi-year prison sentences for expressing thoughts.

The upside is that the *LA Times* finally -- yesterday -- took notice of the story. In a more or less evenhanded report filed by Dana Parsons, the saga of the "Heretical Two" is lightly spun as a legalistic farrago:

Their lengthy detention is largely the product of the asylum-seeking process that Sheppard and Whittle brought on themselves when they entered the country. They and their original attorney acknowledge that motions they filed helped prolong the case.

Judicature is a paper-tendriled beast, we are reminded, and the matter is complicated. Prolonged jumpsuited detention was a necessity, it must be understood. Clogged in the sausage factory of a process, a lone appeal must stall and sputter in the slow cogwork of procedures proceeding in the bureaucratic jam of so many tittles and forms and strikethroughs and hearings and caseloads and delays the rest of it. It's a small price for civilized order. And someone is always disappointed.

Yet the judge's reasoning is never illuminated, never even disclosed. The *LAT* tells us only this: "In denying asylum, Peters ruled that the men hadn't shown they had been persecuted in the past or likely to face future persecution."

So we are left to wonder. Is the judge saying that these hapless *pro se* appellants *failed to state* the salient facts of their case? That she was *not informed* of a situation that smells and quacks like any Webster-preferred definition of *persecution*? Or does her ruling mean something very different?

I am neither a lawyer nor a judge, but it seems clear enough that the operative authority by which the matter should have been adjudicated is contained in a UN Convention, endorsed by the United States by dint of a more expansive protocol. In relevant part, this Convention defines a legitimate political refugee or asylum seeker as:

A person who owing to a **well-founded fear of being persecuted** for reasons of race, religion, nationality, membership of a particular social group or **political opinion**, is outside the country of his nationality and is unable or, **owing to such fear, is unwilling to avail himself of the protection of that country**; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.

Assuming a term of art is subject to ambiguous construction, a careful jurist might seek guidance

in secondary sources, in related codifications and principles, or in dictionaries. To "persecute", according to Webster, is "to harass or punish in a manner designed to injure, grieve, or afflict; *specifically*: to cause to suffer because of belief." Interesting.

In broader context, Amnesty International provides a useful line: "Prisoners of conscience" are men, women or children **imprisoned**



Stephen Whittle
and Simon Sheppard

solely for the peaceful expression of their beliefs or because of their race, gender or other personal characteristics. Amnesty seeks the immediate release of all prisoners of conscience.

And then there is Article 19 of the original UN Declaration of Human Rights, to which the United States is also a signatory. Goes like this:

"Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions **without interference and to seek, receive and impart information and ideas through **any media** and **regardless of frontiers**."**

And if such guiding proclamations still seem a smidge too vague and slippery, a U.S. judge might yet seek counsel in the emanations and penumbras of a native document. I know one that might even be "on point." Silly goose that I am, I have it memorized:

Congress shall make no law respecting an estab-

lishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Perhaps there's yet an argument, supported by the weight of reams of case law. Perhaps the fact that these guys were facing serious time for writing *words*, is in no way clear evidence of persecution. I am aware that countless people have it worse. I can be blind to nuance, slow on the uptake. Could've been a lawyer, but I wound up here.

But there is another possibility, almost too simplistic to consider. It is at least possible with some effort to imagine that a gavel-wielding magistrate, secure in the knowledge that no one was looking, simply didn't like the words used by two men over whose fate she was authorized. It is possible, in other words, that she was being a twit.

Whatever the case, seeing as Simon Sheppard stands to be locked away for another half-decade, I'll give him the the last word:

We're not cowed and we're not repentant....We have the right even to make mistakes. We could be wrong, it's not inconceivable. We have a right to be wrong. All we're doing is speaking our minds.

Memento mori.

Note: On 17 June Simon Sheppard and Stephen Whittle were back in Britain, in court.

HOW DO YOU SAY REVISIONIST IN SPANISH?

Roberto Hernandez

Sometime in March I was looking for a revisionist website in Spanish. I was curious about what revisionist documents I might find in Spanish.

I searched the web for Mexican websites since it is the Spanish-speaking country I know best, and after searching here and there I got one interesting result: a website called "*Biblia y Tradicion*" which translates as "Bible and Tradition". My surprise was bigger when I found an article by Richard Widmann, our CODOH editor, about the Bishop Williamson affair, translated into Spanish. As I searched the website I noticed that its primary interest was religion, from a Catholic perspective, but with an emphasis on examining the Orthodox story of the Holocaust. And I also found a link to a sister website called: *Eco Revisionista*. Which later I learned was owned by the same person.

So I showed this website to Bradley and he was interested and said he would tell Richard about it, but still we did not know what we were going to do with it. A couple

days passed, maybe a week, when Bradley got an email asking for a revisionist document that had been translated into Spanish. He copied me and, there it was, a need to have at least some of the well-known revisionist documents translated into Spanish: We were aware that in Argentina there is a movement to pass a law that would muzzle revisionist writers and publications and we thought maybe we could help in getting revisionism into Spanish. By now I had contacted the owner of *Biblia y Tradicion*.

His name is Alejandro Villareal. We soon became friends via e-mail. He is a very pleasant young guy who, I found out, has a great interest in all the revisionist material he can get his hands on. I do have to say that this is not his main interest, he has said so himself, so I can only imagine what he might do if it were. By now, Alejandro offered to translate *The Leuchter Report* into Spanish. This is a very important document to have in Spanish on CODOH, the official language in dozens of countries.

For Alejandro and me it was the beginning of an interesting friendship.

This translating work did not stop at *The Leuchter Report*. We are starting with primary texts. The idea is to help produce basic revisionist documents for those who do not read English. For example, Alejandro has translated Robert Faurisson's essay on Anne Frank's diary into Spanish. He has subtitled in Spanish the film "David Cole Interviews Dr. Franciszek Piper." It is good to have this. His site is growing as we speak. We want this, right?

I have a new friend. I should say we have a new friend. We can now offer a link to his site. He will create a link from his site to CODOH and Bradley's newly redesigned Blog. It looks like my curiosity has paid off. Now you have a website where we can direct people who want to read in their own language some of the best known revisionist works in Spanish. We have an Echo who won't shut up. It is an "*Eco Revisionista*".

THE CAMPUS CAMPAIGN continued from page 2

start, remembered where he was, smiled at me, popped open his door, and lumbered out, smiling warmly. In his worn flannel shirt and jeans, a scraggly white beard dressing up his weather-beaten face, Smith looked like an old, sagacious cowhand, the kind of guy whose favorite story is about how he forgave the beloved bull who once got startled and kicked him in the head."

If I had known at the time that he had seen me in such a rosy light I would have told him about the afternoon in *Jalisco* in maybe 1955 when I took a bull's horn through the scrotum, or that time in *Guerero* when a horn split my mouth open, the scar is still there inside, or the afternoon in *Hidalgo* when . . . Ah, the good old days.

I liked Professor Oppenheimer the moment I saw him. Nothing

happened during our three-hour interview that was to change my mind. We were both in good humor throughout the event, even in the couple moments of frustration on the professor's part. It appeared to me early on that the professor had never had any interest in revisionist arguments about the Big H., and that reading the article in the *Washington Jewish Week* was the first time he had felt any interest in revisionists themselves.

In interviewing me, Oppenheimer did not show any interest in anything I have written. He was interested in my private life, in knowing what it was that formed a character that would lead me to choose such a disreputable career as the one I had chosen. But then, that's my cup of tea. Talking about myself. That's a large part of what I do. There have been periods in my writing career, if I can call it a career, when I did nothing else. I do autobiography. So we sat there over coffee for three hours, me talking, him making notes. I got into this work a long time ago, 1979, so there was a lot of stuff leading up to when I got into it, and then all the stuff afterwards. I'm pretty sure I talked too much. But I was cooperative I should think, even to a fault. Oppenheimer had no complaints that he made me aware of.

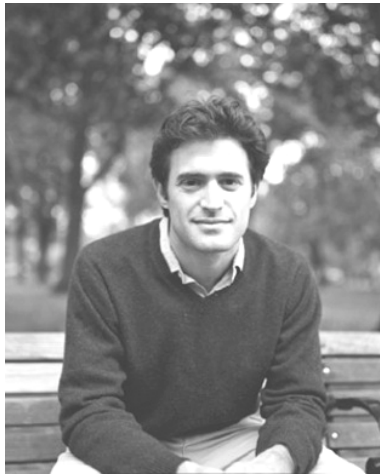
Now that he has published his article (or series of five—count 'em—five articles) I am aware once again that he was not interested in what I have written, not really interested in what I have thought. When you read the articles you see he is significantly more interested in what Mark Weber thinks. Mark is not an academic, but he has an academic turn of mind, has written and published scholarly articles. I'm not, have not.

Occurs to me only now!!! I have not written about Jews as Jews. Mark has, does. Odd, I'm going through this piece for the final time before sending it to the printer, and it has only occurred to me now that Mark Weber is interested in Jews, Mark Oppenheimer is interested in Jews, I'm not, and that there we are.

Okay. We'll see.

During the course of the interview there were two ideas that I made an effort to get across to the professor. One was how a profes-

sor could publish a book on the Holocaust in 1976 and be condemned for it by academics throughout the American university system for forty years without one professor publishing one article in one peer-reviewed journal to show where the author was wrong about anything.



Mark Oppenheimer

I was speaking of Arthur Butz and his *Hoax of the Twentieth Century*. I had to bring the subject up more than one time before Professor Oppenheimer would respond to it. What he did was sort of groan, put his head down toward the table, and ask why he should read Butz. No one reads Butz. Butz doesn't exist with regard to Holocaust studies. I'm paraphrasing. Unlike the professor, I wasn't taking notes.

Which brings up an interesting, tho not flattering, anecdote—but then I'm an anecdotalist if I'm anything. I have had a long-standing rule that when I do interviews, either I obtain the right to record the back and forth as it happens, or we do the interview using email so that I have it in black and white. In this instance, as I was to be interviewed in person, I planned ahead. I bought a small device to record the conversation. I was surprised at how small they have got-

ten. I put it in my briefcase, carried it to San Clemente, carried my briefcase into Starbucks where it never crossed my mind to get it out and plug it in. I want to explain it away by noting how tired I was, but I am not going to do that. I won't even mention it.

The second incident, which I think is very revealing, that I tried to make a case for with Oppenheimer is the case of President David Sweet of Youngstown State University. After the CODOH ad had run in *The Jambar* there and created the beginnings of a real exchange of ideas, the paper published a letter from President Sweet repeating the charges the president of Boston University, Dr. John Silber, had made against me ten years ago. There Dr. Silber had called me a liar without attempting to demonstrate that I am.

It wasn't that I had been called a liar—as I have written elsewhere “who am I?”—but that with regard to the Holocaust question one university president will repeat the charge by another university president that I am a liar and neither will think it necessary to even attempt to demonstrate where I have lied about either of the texts in question, or indeed about anything else. Oppenheimer was not interested. He didn't see any significance that Dr. Sweet had called me a liar before the entire student body of a State university, without attempting to demonstrate that I am one.

Oppenheimer was only interested in my “life.” That makes two of us who are interested in my life. But I am really interested in it. My life exists in the center of a swirling cauldron of politics, culture, violence, beauty and death. We must have the right to doubt, just as we must have the right to believe. It all rests on the right to a free exchange of ideas. Who is

there who knows it all? The orthodox historians of the Holocaust? Those who truly believe in the “unique” monstrosity of the Germans and condemn those of us who doubt it?

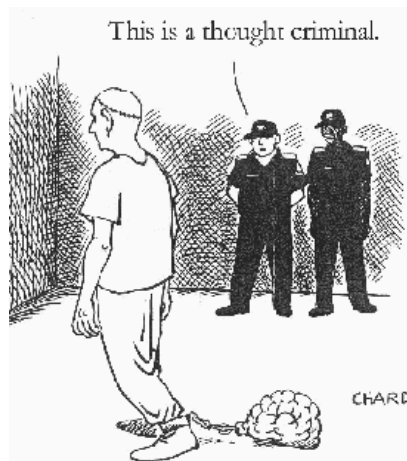
In the weeks following our meeting in San Clemente Oppenheimer contacted me a number of times. I had learned when we met that he had already interviewed Mark Weber. Makes sense. He asked me how to get hold of Willis Carto. He asked me for some other contact numbers, people in life from as far back as the 1960s and 70s. I tried to give him what he asked for. Sometimes I could, sometimes I couldn't.

During the interview we had talked about my time in Hollywood, the Henry Miller trial, how my life in those days for twenty years on was largely in a Jewish community. Including an eight or nine year affair with a Jewish lady that was very important for me. He wondered if I was exaggerating my Jewish “credentials.” Primarily he wanted to know the name of that certain Jewish lady. There were other Jewish ladies but only one was really important. I didn't give him her name. She has a real life. Why would she want her name to be involved with mine, in the press, at this stage of the game?

Nevertheless, he found it out. Not that difficult. I might as well quote Oppenheimer on this old story here, as news of it will be all over the internet and everywhere else in a few days. Bradley Smith and a Jewish lady? Too much! The below story comes from Part Four of his *The Denial Twist*.

“The Jewish woman Bradley Smith lived with for eight years during the 1970s is Susan Brown, a practicing psychologist in Los Angeles who works principally

with autistic children. She has been happily married for 20 years to another man, and she has two grown children, three grown stepchildren, and seven granddaughters. After I had learned her name—from an acquaintance of an acquaintance of Smith's—and found her phone number, I called her up. She had fond memories of the old Bradley, the one who didn't think one way or another about gas chambers.



No comment

“We met through mutual friends,” Brown told me. “Bradley had been involved in this trial through his bookstore, so he got to know a lot of people through the Los Angeles Free Press, which I was involved with it—I had contributed some money. So that's how I met him. We were all politically involved with that.”

“I asked Brown if she was surprised when she heard about Smith's new career, which didn't begin until after their relationship had ended.

“Totally mystified” is how Brown described her reaction, “but I have some theories.

“Whatever else Bradley is, he is in addition a very bright guy, very well read, and he worked assiduously for many years in politics, with the bookstore on Fairfax

[Avenue]. He was circulating with all the people I still circulate with. In the years I knew him there wasn't ever any smidgen of a thought [about Holocaust denial]; I was getting my Ph.D. then, and there was a lot of talking, [but] not one iota of glimmer of this budding thought, nothing at all there.”

“Smith was, Brown told me, reluctant to adopt party lines; he was never a West Coast liberal like so many of the Hollywood people—most of them Jews—he ran with. ‘He was not, not a mindless liberal in that way,’ Brown said. ‘He was very thoughtful about things he would say. He was not ‘one of them’ in the [world of] sixties politics.’ Like many libertarians, whether inclined to the left or the right, Smith had a maverick streak, so perhaps the seeds of his ultimate career were always present, if apparently benign.

“But I think the thing that pushed him over,” Brown said, “was that he never could get published.” For an aspiring writer in a city with so many successful writers and artists, this was a failure that could rub a man raw. ‘It wasn't like he never got close. He had corresponded with literary journals—The New Yorker, The Atlantic. He wasn't a total dud. He was sending things back and forth, and he couldn't crack it. The people we knew were all interested in the same things, and he couldn't make it like they could, and it was killing him.’

“I think he found a niche to do a 180; he had the skills that were needed for that niche. It came from some happenstance meeting”—Smith met a Holocaust denier at a libertarian convention—“and it was out of great despair that he found a place. And I think it just took over his life. He saw that he could go with it, and he did, and it just took over.”

“Despite the odd turn that Smith’s life took, Brown remembered their time together as pleasant, and their parting as amicable. ‘We lived together all the time I was doing my dissertation,’ she said. ‘He was a wonderful friend to me, he was lovely to my two young children.’ He even had an *aliyah* at her son’s bar mitzvah, reading the prayer for a Torah reading. ‘I tell you, he was—long after our personal sexual relationship was [over, which was] the core of what kept us together, he was a wonderful friend to me, in terms of my kids, and he understood what was import to me and them.’

“I mentioned to Brown that Smith was now married to a Mexican woman.

“‘That doesn’t surprise me,’ she said. ‘It would be too intrusive psychologically to live with someone who asked too many questions of him. He’d have to be with someone as bright as he is, or be with someone with a caretaking relationship, and there would be that comfort. It wouldn’t be a woman who could provoke him. He has taken a position. He knows the other paths, and he doesn’t need to be placed in conflict or turmoil about those things.’”

And thus ended Oppenheimer’s remarks from and about Susan Brown and me. I am very glad to have heard from Susan after so many years, even in this distant, public and abbreviated way. Very glad. And I appreciate the fact that Oppenheimer would print a report of me that suggests I was probably kinda normal, back then anyhow, even among Jews. So far as Susan’s theories go about how I took a bad turn in life, they are perfectly sensible, undeniably possible, yet you can find an account of the real beginning of the story, what

pushed me over as it were, written more or less as it happened, in *Confessions of a Holocaust Revisionist*. The whole little book is online. The turn of events was simpler than one might expect. Tho of course the subjective underpinning of any such decision is always complicated.

The first of the five Oppenheimer articles then was published on 14 June in *The Tablet Magazine: A New Read on Jewish Life*. A couple weeks passed before I heard about them. After being interviewed by a professor who writes for *The New York Times Magazine*, *Slate* and *The Boston Globe* among other publications, I have to confess it’s a bit of a downer to find myself in *The Tablet*. Nevertheless, if it’s good enough for Professor Oppenheimer, it’s good enough for me.

What I do is very simple. Always has been. Any truck driver in America, after a brief rest stop, can understand it. I argue that the ideal of a free exchange of ideas is meant for all of us, not for some. It’s as if the idea were too simple for Professor Oppenheimer. I think the idea bores him. Maybe if I were to interview him, I would be able to focus his attention.

Now there’s an idea!

As a matter of fact, there’s a real idea!!

As I put this issue of *Smith’s Report* to bed we have ads about to appear at three more campuses, we have the story developing at Bowling Green State, and I have one in mind for Yale University. This means that we will soon have placed our simple question about why Dwight D. Eisenhower did not think to mention the German WMD in his book on WWII, *Crusade in Europe*, before more than 100,000 students, faculty and staff

at half a dozen universities. I like the numbers.

We have to work through the months of July and August. This is normally a time to not work much, but I’m going to break the mold here. With your help, of course.

Meanwhile, my best wishes for you.

Bradley

Smith’s Report

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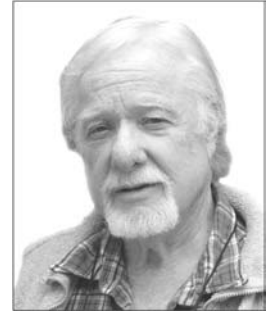
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SMITH'S REPORT

On the Holocaust Controversy

No 164 | www.codoh.com | August 2009

See back issues at www.smithsreport.com



Challenging the Holocaust Taboo Since 1990

In the Wake of the “Williamson Affair” The Case of don Floriano Abrahamowicz

Guillaume Fabien



Fabien (on left), a chubby onlooker, don Floriano and Dieudonné

In Treviso, north of Venice, don Floriano Abrahamowicz, a Roman Catholic priest and representative for northeastern Italy of the traditionalist Society of St Pius X, had the courage to state the following to a reporter from the daily *Tribuna di Treviso*:

“I know that there were disinfection gas chambers in the Ger-

man camps during the war; I can't say whether they were also used for killing people, for I haven't studied the question.”

Those words were published on January 29 of this year, at the height of the Richard Williamson affair, and Abrahamowicz was speaking precisely in defense of

the bishop, a member, like himself, of the Pius X fraternity.

In the headline given the priest's interview, the newspaper distorted his remarks to have him say “Gas chambers? For disinfection”, as if he had in reality declared “I've studied the question and here is my conclusion: the gas

chambers were only used for disinfection.”

The international media and part of the blogosphere naturally seized on the chance to decry a second “Holocaust denial” outrage by a traditionalist Catholic clergyman. As for the Pope himself, he immediately brought out the big guns he might conceivably be expected to train on someone of real worldwide importance, rather than on parish priest Floriano Abrahamowicz.

On Friday, January 30th, Vatican radio read a message from chief spokesman Father Federico Lombardi declaring, “Whoever denies the fact of the *Shoah* knows nothing either of the mystery of God or of the cross of Jesus” and specifying that the vice of “negation” was “all the more grave when coming from the mouth of a priest or a bishop, that is, from a Christian clergyman, whether or not he’s united with the Catholic Church.”

Numerous hacks also presumed to introduce *don Floriano* to their readers as a renegade Jew, for the name Abrahamowicz could in their minds only be Jewish. In point of fact it is, in his case, a slavified form of *Abrahamian*, as his father’s family was called before immigrating to Central Europe from their native Armenia.

On February 4 and 5, still in Treviso, the priest attempted to clarify things while speaking on camera with a local TV journalist, maintaining his previous statement by referring the interviewer to the *Tribuna* article, expressing regret over the media hysteria then directed against the Church in general and Mgr Williamson in particular.

On this rare occasion of access to the press, he did not hold back from giving his traditionalist’s

point of view on the second Vatican Council in two Latin words: *cloaca maxima* (central sewer). But he pointed out as well that he hoped to see a free and honest discussion – a “round-table” – held on the historical question raised by the British bishop, which would, of course, be possible only once things had calmed down.

At first his colleagues told him they agreed with him completely, even congratulating him for his January 29 interview. Afterward, however, the one who had shown the decency to defend Bishop Williamson with the simple words “I don’t know” was disavowed and expelled by the fraternity, just as the bishop had been; and, much worse still, he was turned out on the street. On February 5, straight after his second television interview, his district superior, don Davide Pagliarani, speaking for Mgr Bernard Fellay, worldwide head of the Society, informed him he no longer had the right to exercise his ministry. Don Floriano was a man who, “by his grave acts of indiscipline,” risked tarnishing the organization’s image.

He ignored this prohibition and carried on as before, except that now the police had to stand guard outside his parish church on Sundays to keep a gang of media people from disturbing the services. Then, on March 1, while he was out on errands, his fellow priests came and changed the locks on the doors of the church, which was also his house. Something until then unheard-of. Don Floriano found himself homeless.

What’s more, it seemed he was going to have to face criminal proceedings, for, at their end, the authorities in neighboring Austria were considering charging him with offending the revealed truth of our age. They ended up drop-

ping the idea, for, after all, he had expressed himself in Italy, in Italian, in the Italian media, and therefore it just couldn’t be their case (here we can see, and be glad of it, that there do remain some limitations on the merciless forces watching over our thoughts and comments).

Hardly one to lag behind, the governor of the Veneto region, a politician of the “right” currently in power in Italy, took the initiative of calling for don Floriano’s prosecution – and this despite the fact that Italy has no anti-revisionist law – but happily the period allowed for filing charges has since expired. The Pius X priests who drove him out have seen fit to tell the press that they are willing to take him back on condition that he repent [sic].

Harsh and cruel is the religion of “the *Shoah*,” and so are its servants in traditional frocks. But don Floriano doesn’t cower before it in the least, and isn’t going to “repent.” He deplores the fact that bishop Williamson has been reduced to silence on pain of finding himself on the street as well. Coming to his aid in the emergency of March 1, some friends straight away let him stay at their house, but he now has his own flat outside Treviso. Also, fortunately, he still has his faithful who attend the masses he regularly celebrates in the northeast, between Verona and Trieste. He’s going on his own, and expects to get by well enough materially through translation work between French – which he speaks perfectly –, Italian and German, his mother tongue, for he is Austrian by birth as well as being an Italian citizen.

His mailing address: padre Floriano Abrahamowicz, Domus Marcel Lefebvre, via Nenni, 6 – 31038 Paese (Italy).

On Rudolf Höss' Alleged Visit to Treblinka

Thomas Kues

Here I will take a look at Auschwitz commandant Rudolf Höss' statements regarding his alleged visit to "the pure extermination camp" Treblinka II, as recorded in the following six accounts: 1) the infamous "confession" document, NO-1210, a deposition written in German and signed by Höss on March 14, 1946; 2) an affidavit written in English and signed by Höss on April 5, 1946, labeled PS-3868 (for the history of this document, see Robert Faurisson's article "How the British Obtained the Confessions of Rudolf Höss", JHR Vol. 7, No. 4, pp. 389-403); 3) the pre-trial interrogation protocol dated April 1 and 2, 1946; 4) the text of an interview conducted by Jewish-American army psychiatrist Leon Goldensohn on April 8, 9 and 11, 1946; 5) Höss' testimony at IMT Nuremberg on April 15 the same year, mainly consisting of a simple oral affirmation of PS-3868, as read aloud to the witness; 6) the autobiography *Kommandant in Auschwitz*, supposedly written by Höss in a Polish jail 1946-1947.

In paragraph 6 of PS-3868 we read that Höss "was ordered to establish extermination facilities at Auschwitz in June 1941. At that time, there were already in the General Government three other extermination camps: Belzec, Treblinka, and Wolzek." Aside from substituting "Wolzek" for Sobibor, Höss here gravely contradicts established Holocaust historiography (as well as known facts) by stating that there existed "ex-

termination facilities" already in the summer of 1941. The first "extermination camp", Chelmno (Kulmhof), commenced operation in December 1941, while the first of the three Aktion Reinhardt camps, Belzec, opened in March the following year. This contradiction is too blatant to go unnoticed even by the protectors of official truth. It has thus been



Rudolf Höss

assumed by several Holocaust historians that Höss was mistaken on the year and that we should read "June 1942" for the "June 1941" found in this text, as well as in the interrogation protocol and in *Kommandant in Auschwitz*. For the sake of argument I will proceed from this assumption.

1941 or 1942? Dating Höss' Alleged Visit to Treblinka

When exactly did Höss travel to Treblinka? In NO-1210 as well

as PS-3868 the chronology of the alleged events is rather unclear, but it is implied that the visit took place during the summer months, following shortly on the reception of the Himmler order. We are told in PS-3868 that Höss set up the "extermination building" at Auschwitz after visiting Treblinka, and also that "mass executions by gassing [at Auschwitz] commenced during the summer" of that same year. Treblinka began operating in late July 1942. In the pre-trial interrogation Höss stated that after receiving the order in Berlin, he had returned to Auschwitz and stayed there for an unspecified period of time.

It is further implied that the trip took place after Eichmann's visit to Auschwitz, and that when Höss arrived in Treblinka "the action in connection with the Warsaw Ghetto was in progress" (J. Mendelsohn (ed.), *The Holocaust*, vol. 12, Garland Publishing, New York/London 1982, p. 82). PS-3868 likewise states that the unnamed commandant at Treblinka "was principally concerned with liquidating all Jews from the Warsaw Ghetto". The trains with Jewish deportees from Warsaw began arriving at Treblinka on July 22, 1942, and continued to run until August 28 the same year. After a brief pause in the transports, another group of Warsaw Jews was brought by train to Treblinka during the period September 3-12.

A smaller transport also arrived on September 21 (cf. Y. Arad, *Belzec, Sobibor, Treblinka:*

The Operation Reinhard Death Camps, Indiana University Press, Bloomington/Indianapolis 1987, p. 392). These facts would place the visit sometime in August. In Goldensohn's interview the meeting with Himmler is said to have taken place "during the summer". Then "a few weeks later" Höss is visited by Eichmann who informs him about "the first transports from the General Government and Slovakia". The Treblinka visit is strongly implied to have taken place before Eichmann's visit to Auschwitz: "Meanwhile, I had inspected the extermination camp of Treblinka in the General Government..." (Leon Goldensohn, *The Nuremberg Interviews*, Random House, New York 2004, p. 300). In *Kommandant in Auschwitz* the chronology is essentially the same. All of this has brought Holocaust historians such as Orth, Breitman and Pressac to conclude that Höss visited Treblinka between the end of July and early September 1942. But are the details of Höss' account consistent with established historiography on Treblinka?

Höss vs. the Historians

In the Goldensohn interview from April 9, 1946, Höss describes Treblinka as follows (pp. 300-301):

"Treblinka was a few barracks and a railroad line side track, which had formerly been a sand quarry. I inspected the extermination chambers there. These chambers were built of wood and cement; each was about the size of this cell [approximately eight feet by eleven feet], but the ceilings were lower than in this cell. Along the side of the extermination chambers, motors from old tanks or trucks were set up, and the gases of the motors, the exhaust, was

directed into the cells, and this is how the people were exterminated. (...) I estimated that in each chamber, which was about the size of this cell, but not as high, about two hundred people were shoved in at one time – pressed into the cell very close together. (...)

"There were ten chambers, each made of stone and cement. There were no peek holes, just big doors covered with metal sheeting. The authorities at Treblinka would leave the people to be exterminated in these chambers with the motors running for one hour after they had started the motors, and then they opened the doors again. By that time all were dead. I don't know how long it really took for the gas to kill them. (...) At first they [the corpses] were placed in mass graves in the sand quarries, and later when I inspected they had just started burning the corpses in open sand quarries or ditches and had begun to excavate the mass graves and burn those that had been buried."

In PS-3868 there are also 10 gas chambers and the number of victims per chamber is again given as 200. Nothing however is said of the size and structure of the chambers, the duration of the gassings, or the source of the "monoxide gas". The pre-trial interrogation protocol mentions "motors" in plural. Höss further told his interrogator, Sender Jaari, that "there may have been about ten chambers" which were located "next to a ramp" and that the deportation trains "drove right up to it" so that the victims could be "unloaded right into the chambers" (Mendelsohn, pp. 82-83). The text of the prison memoirs is slightly more vague, speaking of "a number of chambers" (*mehrere Kammern*) housed in a building situated "immediately by the side of the rail-

way tracks" (*unmittelbar am Bahngleis*), with the lethal exhaust gas provided by "various engines from larger trucks and tanks"; after an hour the victims were dragged out, undressed (*entkleidete sie*) and burnt on a rack made of rails (*Kommandant in Auschwitz*, DTV-Verlag, Munich 1963, p. 170).

The contradictions with the official historiographical picture of Treblinka are many and obvious. To begin with, all sources state that during its first phase of operation, Treblinka only had three gas chambers, each measuring 4 x 4 m, housed in a small brick building. Those were later replaced with a larger concrete building containing ten (or possibly six) gas chambers, each measuring 4 x 8 m. According to Yitzhak Arad (pp. 119-120) the new gas chambers were put into use in "the middle of October 1942". Höss would therefore have seen three, not ten gas chambers, if indeed he visited the camp in August. The approximate dimensions of the gas chambers given in the Goldensohn interview (2.5 x 3.5 m) are moreover inconsistent with both the first and the second phase chambers. The idea that 200 people would fit into (2.5 x 3.5 =) 8.75 square meter need no comment.

Höss' assertion that, at the time of his visit, corpses were being exhumed from mass graves and cremated "in open sand quarries and ditches" or on racks made of rails also goes against established historiography, which has it that said cremations commenced in March 1943 (Arad, pp. 173-174). Only one witness, Richard Glazar, speaks of earlier cremations, but he dates them to November 1942, a time when the Warsaw deportations were long since over.

In PS-3868 Höss commits another serious chronological blunder as he claims that the Treblinka

commandant had told him that "he had liquidated 80,000 in the course of one half year". Since Treblinka opened on July 23, 1942, this would place Höss' visit at earliest in January 1943. However, the Höfle telegram shows that 713,555 Jews had been deported to Treblinka up to the end of December 1942. This detail in the testimony was necessary to portray the extermination system allegedly used at Treblinka as ineffective compared to Auschwitz.

This concept only works within the framework of the Soviet propaganda figure of 4 million Auschwitz victims. According to current historiography, more than 800,000 Jews were gassed within little more than a year at Treblinka, whereas in Auschwitz-Birkenau about the same number of Jews was gassed within a period of three years. Treblinka was thus thrice as "effective". It is claimed that Treblinka initially was run ineffectively by its first commandant, Dr. Irmfried Eberl, who was replaced in late August 1942, but again: if Höss had visited Treblinka during this time, he would have seen the first gassing building with its three chambers!

Regarding the appearance of the victims, Höss manages to contradict himself. In the pre-trial interrogation we read that the victims "had to undress before they were put into the chambers" (Mendelsohn, p. 83), but according to the memoirs they entered "still with their clothes on" (*noch bekleidet*) and were undressed after they were dead. To the knowledge of the author, no other Treblinka witness mentions gassings of still dressed people.

There is also confusion regarding the number of gassing engines (one or several), and according to Arad (p. 120), the doors to the new

chambers "contained a small glass window", contradicting Höss' statement to Goldensohn that "there were no peek-holes". Moreover the layout of the camp as described by Höss does not fit the official picture, which places the gas chamber buildings approximately 300 m from the railway platform.

Fallacious Attempts to Fix the Chronology

Is it possible to date Höss' Treblinka visit so that it doesn't contradict established historiography? One may suggest, based



Rudolf Höss, again

on the pre-trial interrogation, that the Himmler order was given "before the date that the Russian campaign was launched" (Mendelsohn, p. 74), i.e. before June 22, 1941. Arad (p. 8) tries to explain Höss' confused story by identifying the

supposedly insufficient "existing extermination centers in the East" with alleged mass shooting sites near Vilna, Kovno, Kiev and Kharkov, i.e. on occupied Soviet territory. But this of course clashes with Höss' statement that the order was given prior to Barbarossa. Not surprisingly, Arad completely evades the alleged Treblinka visit. What if Höss confused Treblinka with Chelmno? In his prison memoirs (p. 170), Höss mentions visiting also Chelmno (here called Culmhof), but does not provide a date. It could only have happened several months after the Himmler meeting though, since, as mentioned, Chelmno opened in December 1941. In this context we encounter yet another devastating paradox: according to the Holocaust historians, Zyklon B was first used for the killing of humans at Auschwitz in September 1941 (cf. Arad, p. 9 and further Mattogno's study *Auschwitz: The First Gassing*). It follows then that Höss' "study trip" could not have been for the purpose of choosing a killing agent, regardless of whether he visited Treblinka or Chelmno.

But why would Höss make up a false motive for the visit, or for that matter confuse Treblinka with Chelmno or with mass shooting sites? What if the purpose behind the visit really was to study methods of open-air incineration? This would place the visit in March 1943 at the earliest. We know, however, that as early as February 12, 1943, there existed advanced plans for a field oven at Birkenau (though they never came to fruition; cf. Mattogno, *Auschwitz: Open Air Incinerations*, Theses & Dissertations Press, Chicago 2005, pp. 28-29). It is further alleged that open-air cremations at Birkenau were begun already in late September 1942 (D. Czech, *Kalendar-*

ium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945, Rowohlt Verlag, Reinbek bei Hamburg 1989, pp. 305f). Even if we believed Glazar's statements about cremations in November 1942, this would rule out a visit to Treblinka for the purpose of studying incineration methods. There is, in fact, no possible way to save Höss' Treblinka story, which is likely a patchwork of details derived from a number of testimonies and "reports" available at the time of his arrest in March

1946.

Conclusion

The former Auschwitz commandant Rudolf Höss' various descriptions of an alleged visit of his to the "extermination camp" Treblinka makes up a tangled mess which is hard, if not impossible, to reconcile with the established historiography of that camp. If one part of the orthodox Treblinka narrative is thrown overboard in order to rescue the story of the visit, then

invariably some aspect of Höss' account is contradicted. Whatever date you ascribe to the alleged visit, a crucial part of the Treblinka story will clash with Höss' statements, which also contradict each other on several points. Or as pioneer revisionist Arthur R. Butz succinctly noted regarding Höss' "confessions":

"These are simply the sorts of contradictions that one should expect to emerge from a pack of lies."

Famous French Sociologist Alain Besançon Discovers "the Religion of the Shoah"

Robert Faurisson

May 12, 2009

In the late 1970s, when I struck the first heavy blow against them, the historians of "the Holocaust" (which today is often called "Shoah") demonstrated their disarray. Whereas I had placed myself on scientific ground to demonstrate, in a way that admitted of no rebuttal, that their alleged homicidal gas chambers were technically inconceivable, they were reduced to abandoning reason for faith, to replying pitifully: "It must not be asked how, technically, such a mass murder was possible; it was technically possible, since it happened" (*La politique hitlérienne d'extermination: une déclaration d'historiens*, *Le Monde*, 21 February 1979, p. 23; for further details on that controversy of 1978-1979 see my book *Mémoire en défense con-*

tre ceux qui m'accusent de falsifier l'histoire, La Vieille Taupe, 1980, pp. 69-101).



Alain Besançon

Consequently, as early as May 3, 1980, in a letter to Jean Daniel (real name Jean-Daniel Bensaïd, founder and executive editor of the

weekly *Nouvel Observateur*), I spoke of "the new religion" or "the upholders of the Holocaust religion", and concluded: "No sudden change will arise when it becomes apparent that 'the Holocaust' is a historical lie. Besides, religions disappear only very slowly, to make way for other religions. As it happens, I myself prefer to go on from faith towards reason" (*ibid.*, pp. 261-263).

I had perceived that, for want of any ability to resort to technical, scientific or historical argument, the other side was bound to seek a way out with a religious-style invention, along with conducting witchcraft trials. The result is that these days, in 2009, the existence of a "Shoah religion" has become an obvious fact. Recently, an article in *Le Monde* dealt with "the

Shoah's" being "built up into a 'State religion' by Nicolas Sarkozy" (Gérard Courtois reviewing a book by Guy Konopnicki, April 4, 2009, p. 26). And now, in a study on "Benedict XVI and the fundamentalists" ("*Benoît XVI et les intégristes*", *Commentaire* n° 125, Spring 2009, pp. 5-11) from the pen of the sociologist Alain Besançon, the following remarks are to be found:

"On the scale of sacred things, there is nothing today that can challenge the Shoah for first place" (p. 9 A).

"At the top of scale, we thus have the Shoah. It may be assigned, going by external criteria, a near-religious rank" (p. 10 A).

"Having become universal [this religion] maintains the Jewish people's standing as chosen, with the choosing done by the diabolical will of Hitler and not by the benevolent decision of God. It offers them up to the sympathy, in the strongest sense, of the Christian world. — Ensuing from all this are changes in the scale of dignity, in the list of objects that can be touched only with trembling hands, in the hierarchy of values and in the prestige of those who defend them. Thus, ranking first, undeniably, is the Shoah" (p. 10 B).

"One is tempted to put it that the religion of the Shoah and the humanitarian religion, in their various combinations, form the civil religion of the Western democracies [...] The heroes of the Shoah religion, followed by those of the humanitarian religion [abbé Pierre, sister Emmanuelle,...], find themselves at the top of the scale" (p. 11 B).

In the last two pages of his study (10-11) the author uses the

expression "religion of the Shoah" seven times.

Born in 1932, having belonged to the Communist Party from 1951 to 1956, A. Besançon is a member of the *Institut de France* and director of studies both at the *Ecole des hautes études en sciences sociales* and the *Institut d'histoire sociale*. Raymond Aron, who founded the journal *Commentaire* in 1978, was — he tells us — his "teacher". On December 13, 2004, Besançon paid a vibrant tribute to the memory of the late chief rabbi Jacob Kaplan at an exceptional gathering of the *Académie des Sciences morales et politiques*. He is author of a number of books or studies where, in particular, he deals first with the "woe of the century", caused — according to him — by Communism and Nazism, and then with "the uniqueness of the Shoah".

He is a Roman Catholic. Condemning the "*négationniste* fantasies", he attacks "those who deny the Shoah and reject the overwhelming mass of positive evidence of its reality" (pp. 6 A and 7 B) but does not describe a single one of those fantasies, or provide a single bit of that evidence. Not for an instant does he explain how and why, in such a short span of time, the Jewish version of Second World War history has become a religion and, better still, the religion of the whole Western world. He does not tell us how it is that in the 21st century the sensitive elements of that triumphant and domineering religion "can be touched only with trembling hands".

Why did a sociologist of the calibre of Alain Besançon remain mute for so long on the existence of an extraordinary social phenomenon whose birth, in the late 1970s, he had been unable to discern at the time? And why does he

persist, now in 2009, in holding back from explaining its prodigious growth in these past 30 years?

Jean-Marie Le Pen remarks, and not wrongly, that today we have got to the point where the Second World War has, in a way, become a detail of... "The Shoah". Why and how did such an aberration ever come about? How is it possible that the zany, hair-raising stories of Father Patrick Desbois of "the Shoah by bullets" or "the Shoah by suffocation [under eider-downs or cushions]" have in 2009 become, with the unction of Nicolas Sarkozy, Simone Veil and the bishops of France, material for catechism in our middle and secondary schools, both state-run and private? Any being endowed with reason can only blush on reading the phantasmagoria spouted by this devil of a prankster Father Desbois in his book *The Holocaust by Bullets: A Priest's Journey to Uncover the Truth behind the Murder of 1.5 Million Jews* (New York, Palgrave Macmillan, 2008, 233 p.). Martin Gray and his ghost writer, Max Gallo, authors of *For Those I Loved*, have been outdone.

On August 7, 2008, I devoted an essay to the phenomenon of Shoatic fraud and gullibility entitled "The secular religion of the Holocaust, a tainted product of consumer society." In it I suggested a rational explanation for the mounting success enjoyed, especially since 1980, by the new "Holocaust" or "Shoah" religion. Now that, in his turn, he is finally discovering this religion, will Alain Besançon decide to explain its mystery to us rationally? If he did so, he would discover that the revisionists, far from engaging in "fantasies", have accumulated "an overwhelming mass of positive evidence" to support their findings.

But in order to become aware of this he would at least have to start reading their work. Having awoken in 1956 from the effects of the Communist opium, might Besançon also rise one day from the torpor into which the “Shoah religion” has sunk our world’s thinking faculties, this religion he is discov-

ering now, nearly 30 years after the revisionists?

“The religion of the Shoah” tolerates other religions, particularly the Roman Catholic religion, only insofar as they accept subordination. Benedict XVI knows this, as he prostrates and humiliates himself before it. Especially lie-ridden,

the “Shoah religion” calls for hatred and crusades. In this respect, repeating the image used by Jean Jaurès regarding capitalism, it can be said of the new religion that it “bears war within it just as thick clouds bear a storm.”

After the Reich: The Brutal History of the Allied Occupation

by Giles MacDonogh

Basic Books, New York, 2007.

618 pp., illustrated, with notes, bibliography, indexed.

Reviewed by Joseph Bishop

A recent work with some refreshing angles on the post-WW2 occupation of defeated Germany is always welcome, minimally at least as a small antidote to the continued appearance of Holocaust-related works which seem to endlessly exhaust and over-exhaust every minute aspect—real or imagined—of that “footnote” to the Second World War. This work by Giles MacDonogh is not perfect, and no one should expect it to be so when so much that is historically “inconvenient” surrounding that period is still hidden today or is ignored or pressured into a “memory hole” oblivion. In fact, overall, this book is quite useful and informative and is recommended to all revisionists and others interested in this period of our history.

As a brief aside, I sometimes wonder if book reviewers actually read the works they comment on. The rear panel citation from Thomas Burleigh insists that MacDonogh “never loses sight of the fact that this was an occupation

that the western powers got right.” Actually a careful reading of the book reveals that a central thrust of the author is to point out how very badly ALL of the allies administered defeated Germany, even to the point at which a great many Germans were regaining sympathy for National Socialism because of years and years of post-1945 occupation in which starvation, pillaging, demontage, rape, murder, requisitioning of a high percentage of surviving homes, etc. reflected the misery of so many average Germans.

The purported goal of persuading the occupied to embrace the social and political systems of the USA, Britain, France, or the USSR was being torpedoed by the very occupiers themselves in their consistent policies of continuing to regard the defeated population as “the enemy” who must needs be “punished”.

This “punishment” is ably catalogued by the author in all important respects, detailing the crimes committed against the vanquished

by the victors and even adding a few new categories which other historians typically have under-emphasized. Geographically Germany was radically reduced in size as Austria was made independent again, the Sudetenland was returned to a reconstituted Czechoslovakia, and whole provinces were torn away and handed to a newly emergent Poland—from the German entity of Prussia, which was made to cease to exist entirely. France took the provinces of *Lothringen-Elsass*, Luxembourg was broken off, and the German South Tyrol went to Italy (again).

The German people themselves were physically punished. All of the victor powers kept food away from the population, reducing it to well below daily nutritional requirements and unintentionally but unavoidably forcing into existence a black market economy to enable sheer survival. The Russians routinely raped German women, and not just in the immediate takeover. It actually went on as a daily experience for several years in many

areas, and even men were raped. Beatings, torture, deprivation of medical treatment and of shelter, were fairly routine too. The French deliberately brought in black colonial troops from Morocco and elsewhere and unleashed them upon the helpless German civilian communities. The Americans did something similar with a high proportion of black American troops. The British were slightly more restrained but inflicted “punishment” in other ways, especially with absurdly reduced daily rations for the occupied which resulted in mass starvation—especially for infants and small children.

Industrially, the Soviets, French, and British practiced the dismantlement-theft of whole industries and dragged same off to their own homelands. The western Allies eventually woke up to the reality of how counter-productive this was and put a stop to it, but the Soviets took a bit longer to end the practice. The Americans had little in the way of industrial needs or desires and tended instead to make off with whatever seemed eminently lootable—although all the victors did this, of course. Masses of Germans were literally enslaved to run mines in Poland and stolen industrial concerns taken to France. German scientists (and many others) were spirited off to the USSR and to the USA. While these enslavements and forced deportations were occurring, individual Germans were on trial in victor “war crimes” courts for doing the same thing—an irony not lost upon the author. If not for the tragedy of it all, the practices of the Russians were almost comical. As the Soviet forces entered modern Germany, they found themselves unable to comprehend all that they had at their feet. Even the flush toilet was something new and amazing to

most of them, and much of what was looted was not understood or served them no practical purpose.

Culturally, socialists and communists—including a very high number of Jewish internees recently released from concentration camps or importing themselves into Germany from the USA, Britain, or elsewhere—were given virtual control of a revamped German cultural life, including theatre, music, publishing, newspapers, etc. The population was deprived of anything remotely National Socialist or nationalist in nature, and were instead fed on an imposed internationalist-socialist intellectual life. Almost literally in fact, as the starving population thirsted for music, books, etc. to take their minds off their hunger and other deprivations. MacDonogh explores the development of postwar Germany's literature in particular, as well as various disputes between exiles and anti-Nazis who stayed in Germany throughout the war.

Politically the punished received an imposition similar to that of the cultural realm, as fairly quickly the Russians and Americans granted the “freedom” to the Germans to choose their own representatives and government—up to a point, that is—and so long as it (a) excluded National Socialism, (b) closely resembled the systems practiced by the victors, and (c) remained under the overall control of the Allied military governors and their troops. This strange form of self-government was formalized with the formation of the Adenauer government in 1949, and the author provides a number of interesting insights into Adenauer's own goals and how the Allies viewed and used him. The author details the formation of the various new political parties, their goals, and the extent to which they were con-

trolled or directed by the victors. He cites the failure of Soviet policy in which their own sponsored candidates failed dismally in early elections, largely because of German women voters who saw a vote for Soviet-sponsored candidates as a vote for rape.

The treatment of captured German POWs is covered, in which MacDonogh cites their re-categorization from POWs into “DEPs” (disarmed enemy persons) and thus airily (and illegally) erasing their Geneva Conventions protections; he minimizes the numbers of their fatalities under the new acronyms, the result of starvation and deprivation of shelter and medical care. Millions of POWs—now “DEPs”—living in holes dug out of the mud in sub-zero temperatures and without sufficient food and no medical care did not afford much of a life-expectancy, all the more so as their captivity dragged from months into years. But the author's own politics intrudes, as indeed he indulges a common practice of that period in which the Cold War began, by attributing or shifting responsibility for the huge numbers of “missing” German prisoners to the Russians.

Revisionist authors who have done outstanding work in this area are mostly ignored. James Bacque, for example, is mentioned briefly, but only to be dismissed without argument, his detractors' assumptions and criticisms being apparently blindly accepted. An exception is that of the several citations of Victor Gollancz's books and his central argument that starving and mistreating the civilian population of Germany did nothing to advance the moral or political agendas of the Allies and instead merely created new enemies and the possibilities of new conflicts.

The consequences of the Holocaust are presented by MacDonogh with a few rather revealing snippets. He repeatedly cites the amazing reappearance of improbably large numbers of Jews as Nazi power collapsed, they emerging both from the opened camps as well as from all over Germany itself—this being rather strange in view of the received history of a Nazi system efficiently exterminating them all. Many of these Jews were almost immediately re-established into positions of power and influence along with their co-religionists who had been resident in Britain and America during the war. Unfortunately the author jumbles some fiction with fact, for example when citing human lampshades as a reality at Buchenwald, or stating that the German military men mass-murdered at Dachau after the Allied takeover in 1945 were SS guards (actually they were ordinary military who had nothing to do with the camp administration), or as he mentions the former Auschwitz commandant Rudolf Hoess's testimonies as reliable (when in fact they were often false and the result of beatings and torture). The great deal of material he presents about the crimes against German civilians by Poles and Czechs seems to lack any knowledge of John Sack's work *An Eye for an Eye*. Sack pointed out that many "Jewish avengers" who ran the concentration camps filled with German civilians after the war, in which beatings, torture, murder, etc. were routine, used Polish, Czech, etc. names to hide their own ethnicity and/or misattribute it to that of others. MacDonogh seems to be unaware of this aspect.

Disagreements amongst the victors are explored in this book in several very interesting respects. The French desired to seize huge

areas of western Germany but the British and Americans blocked this. The British and Americans combined their zones into "Bizonia" but the French long resisted the formation of "Trizonia" as they fought hard to prevent any form of German unification.

Most interesting of all is the fact that the Soviets wanted ALL of Germany reunified—but of course under their own sponsored communist system and control; it was the United States that pushed forward "Trizonia" and the independence of West Germany, dividing it from the eastern zone which the Soviets were belatedly forced to re-work into the "German Democratic Republic".

The Berlin Airlift is given a great deal of space, especially with regard to its origins within a failed Soviet political stratagem embarked upon in angry response to the American alteration of the German currency in the USA zone of occupation. The somewhat intricate politics of Austria and the South Tyrol is discussed, including a few surprises such as how and why the latter was returned to Italy. The fiction, or self-serving ploy, of the Austrians posing (or being presented as) "victims" of "Nazi aggression" and how the victors reacted to this theory is treated: the Russians rejecting it consistently, the western Allies usually pretending to its reality for their own political purposes.

MacDonogh practices some of the expected moral equivalency re Nazi crimes with postwar victor crimes, i.e. since the Russians, Poles, Czechs, et al. suffered this

or that at the hands of the Nazis, then it was only to be expected that revenge would be practiced. Interestingly, he cites an observation that of all the avengers, the Americans were not directly victimized by the Nazis and that the American hatred of Germans and a thirst to punish them was somewhat irrational.

He does not mention, but hints, that this was in consequence of the virulent Germanophobic propaganda of the war years. In connection with this, he provides an interesting history of the Morgenthau Plan and how it was ultimately rejected by Truman and the American military governors. Not out of sympathy for the defeated, but as something impractical as well as inimical to new "Cold War" goals and requirements in which the German people would be required as a re-strengthened (but carefully controlled) bulwark against the new enemy in the form of the Soviet Union.

Denazification and the "war crimes" trials are covered in some depth. He points out that the denazification process was uneven, impractical, and often pursued without much enthusiasm, the process itself eventually being quietly abandoned. The trials he correctly sees as without much legal basis and being little more than "show trials" in pursuit of vengeance. He cites Paget's work on the von Manstein experience; interesting from a revisionist perspective, he discusses Paget's conclusions about the exaggerations and falsehoods re "war crimes" in wartime Russia—which is itself of supreme importance given the strange new pseudo-reality of the huge majority of the alleged six million said to have perished in those vast domains at the hands of the Ein-

satzgruppen and others, instead of via the once ubiquitous gas chambers. This is a little-understood and rarely mentioned part of the Holocaust story, but one of supreme importance given the numbers-juggling that has occurred after revisionist researchers have torn so

many giant holes in the Auschwitz and “gas chamber” legends. This important book has an impressive notes section in which a great many little-known works are cited; Giles MacDonogh is fluent in German and relied heavily on original source materials in that lan-

guage, most of which have not seen English publication.

First published in *Inconvenient History*, Vol. 1, Summer 2009

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IN THE NEWS

THE LONDON TIMES **Simon Wiesenthal Was a Liar.**

Huh? Don’t blame me. I didn’t say it. *The London Times* has confirmed it (not that you didn’t know—but confirmed by *The London Times*?) with the below 19 July headline.

**The head Nazi-hunter’s trail of lies
Simon Wiesenthal, famed for his pursuit of justice, caught fewer war criminals than he claimed and fabricated much of his own Holocaust story**

[The below quotes are extracted from *Hunting Evil* by Guy Walters, to be published by Transworld on July 30 at £18.99.]

“Since the early 1960s Simon Wiesenthal’s name has become synonymous with Nazi hunting. His standing is that of a secular saint. Nominated four times for the Nobel peace prize, the recipient of a British honorary knighthood, the US Presidential Medal of Freedom, the French Légion d’honneur and at least 53 other distinctions, he was often credited with some 1,100 Nazi ‘scalps’. He is remembered, above all, for his efforts to track down Adolf Eichmann, one of the most notorious war criminals. / His reputation is built on sand, however. He was a liar — and a bad one at that. From the end of the Second World War to the end of his life in 2005, he would lie repeatedly about his supposed hunt for Eichmann as well as his other Nazi-hunting exploits. He would also concoct outrageous stories about his war years and

make false claims about his academic career.”



Guy Walters

“There are so many inconsistencies between his three main memoirs and between those memoirs and contemporaneous documents, that it is impossible to establish a reliable narrative from them. Wiesenthal’s scant regard for the truth makes it possible to

doubt everything he ever wrote or said. / Wiesenthal died in 2005 at the age of 96 and was buried in Israel. The tributes and eulogies were many and fulsome and at the time it would have been churlish to have detracted from the many positive aspects of the role he played. He was at heart a showman and when he found a role as the world’s head Nazi hunter, he played it well. As with so many popular performances, it was impossible for the critics to tell the public that the Great Wiesenthal Show was little more than an illusion. Ultimately, it was an illusion mounted for a good cause.”

Max Hastings writes in *The Sunday Times* “[Guy Walters] is an admirably skeptical narrator...Walters’s account of what happened is first-rate. I admire Walters’s book...”

Jonathan Mirsky writes in *The Literary Review*: “Guy Walters dares, as the Chinese say, ‘to touch the tiger’s bottom’. He mounts a full-scale attack on the reputation of Simon Wiesenthal,

the world's most famous Nazi hunter... *Hunting Evil* is a model of meticulous, courageous, and path-breaking scholarship."

First thought: How will the Rabbi Hiers of the Simon Wiesenthal Center and their Museum of Tolerance handle the story? So far, it's hands-off. They'll have to do something. They'll find a way to finesse it. But the story will never be the same again. *The London Times!*

In *The Jewish Chronicle* on 25 July we find that Guy Walters ran down a Nazi war criminal of note. "A woman called Erna Wallisch, who was a camp guard at Majdanek and Ravensbruck. It was not difficult to track her down. 'I went to the Vienna online phone

directory and there she was [!!!]. I thought I'd interview her, so I



Erna Wallisch

got on a plane, found a friendly Austrian journalist and went off to

see her. She answered the door but didn't want to talk [but he got a photo]. We lobbied the Austrian government pretty hard on why they were doing nothing about her — they were not co-operative.

"Wallisch died last year but I felt mildly proud that I had been able to make her aware that, even at the end of her life, her crimes had not been forgotten."

Curious personality this Walters guy. He can do a job on Wiesenthal, then not even take a run at doing his work with Wallisch. In his own way, he's a True Believer. Odd really.

THE WASHINGTON POST via The Washington Jewish Week

KEN MEYERCORD is an employee at the federal loan agency Freddie Mac, hosts a weekly public access TV show called WorldDocs, which airs on local cable stations in Montgomery and Fairfax counties, ran to become an at-large director on the Reston (VA) Citizen Association's Board, a nonprofit association that advocates on behalf of those living in the community, and is an open Holocaust revisionist.

We learn the above in an article by Adam Kredo published on 09 July in *The Washington Jewish News*. You will remember that it was an article in the *WJN* by Adam Kredo that led Yale Professor Mark Oppenheimer to contact Mark Weber and me which in turn resulted in five articles in the online magazine *The Tablet, A New Read on Jewish Life* titled "The Denier Twist."

Kredo reports: "The candidate's revisionist views have led some activists in the Northern Virginia community to wage a campaign against Meyercord's candidacy, which is unopposed.

"Debra Steppel, a former RCA board member who is leading the charge against Meyercord by push-

ing an alternative 'write-in' candidate, says she is simply a 'concerned citizen who had many family members killed in the Holocaust—that's why I couldn't just sit back and do nothing.'

"Meyercord, however, says that Holocaust revisionists unjustly get a bum rap. In fact, 'the revisionists might have something worth listening to,' he said in an interview.

"Defending such views in a pair of articles accessible on the Internet, Meyercord writes that the gas chambers at the Dachau concentration were never used by the Germans, and may have been built following the Holocaust. More so, the existence of gas chambers at 'Auschwitz, the Holy of Holies in

the schismatic debate between holocaust believers and deniers ... is based almost entirely on eyewitness testimony, a primary source for historians which has oftentimes proven unreliable,' according to the article (HoloHistory Is Bunk).

"In addition, Meyercord calls into question the number of Jews killed at Auschwitz, and disputes the accuracy of a photograph depicting 'smoke billowing up' from crematoria, claiming the smoke was 'air brushed in.'"

On 11 July the Meyercord story graduated to *The Washington Post*.

Fredrick Kunkle writes: "Ken Meyercord has an Ivy League education, a high-tech job at Freddie

Mac, a local public-access cable television show on international affairs and a long history of writing about what he says are 'myths' of the Holocaust, including a piece called '(Holo-) History Is Bunk.'

"Survivor accounts of the cremation process give new meaning to the word 'tragicomic,'" he wrote in the article.

"I believe millions of Jews were uprooted from their homes and died in droves,' Meyercord said. But he dismisses as Allied propaganda the assertion that Nazi Germany embarked on a mission to annihilate European Jews, a plan known as the Final Solution. He also denies that Nazis used gas chambers to murder Jews, saying gas chambers did not exist, and expresses skepticism that the number of Holocaust victims reached 6 million.

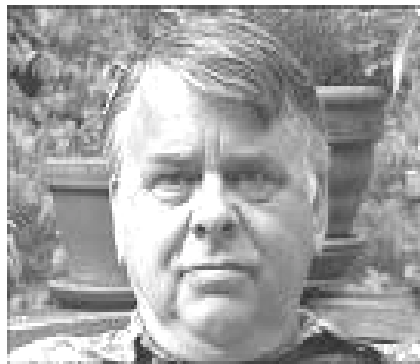
"Meyercord, 65, said he and his wife, Samira, 64, have lived in Reston since 1977. Their two children attended Reston schools. His candidate biography online notes that he has coached soccer, baseball and basketball, and served as a board member and treasurer of the Northgate Square Cluster Association in the 1980s.

"His other writings include a piece comparing Israel's treatment of Gaza to the Nazis' handling of

the Warsaw Ghetto; an apocalyptic fantasy in which an invasion of the United States is an allusion to the war in Iraq; and a booklet called

'The Ethic of Zero Growth' that argues for holding the world's population at current levels. [...]

After attending Dartmouth, he obtained a master's degree at



Ken Meyercord

American University in Beirut, where he also met his wife, who is Palestinian, and became more sympathetic to the Arab view of the conflict with Israel.

"I found I had it all upside down,' he said.

Once the election itself was over Meyercord wrote me that he was "trounced 1157 to 23 despite running unopposed."

But you can't hold a good man down. He had a new question for me.

"Can you name one person who denies that during World War II millions of Jews were uprooted from their homes and placed in slave labor camps where they died in droves? ... If we can get the 'D' word banned from public discourse, like the 'N' word, we will have won half the battle. Am I right in believing that, outside of scouring the mental asylums, you can't find a revisionist who would deny the chronicle of Jewish suffering I just gave?"

I don't think so, but we'll see.

And as a last, for the moment, communication, Meyercord wrote me: "An elderly lady from Maryland called me. She told me about being a child in South Dakota and having a babysitter with a number tattooed on her arm who told her about the horrors of the concentration camps. She had called to tell me the holocaust really happened. I explained, as patiently as I could, that I didn't deny that there were concentration camps, that I recognized the horrific tragedy which befell the Jews in the war. By the end of a 10-minute conversation, she promised to check out www.codoh.com.

"If only we could have a 10-minute chat with each and every American!"

DER SPIEGEL 07/20/2009

THE LAST NAZI TRIAL Demjanjuk Case to Start in October

A district court in Munich is preparing for the planned October start of what could be the final Nazi war crimes trial in Germany. The leading judge in the case has already approved eight joint plaintiffs, and prosecutors have secured 22 witnesses they hope will prove John Demjanjuk's guilt.

The 89-year-old, who stands accused of being an accessory to 27,900 counts of murder at Nazi

death camps, will be tried before a Munich district court.

A large contingent of prosecutors and witnesses are set to take

part in the trial. The judge presiding over the jury court, Ralph Alt, has already approved eight joint plaintiffs, whose families or rela-

tions were killed between April and July 1943 at the Sobibór concentration camp.

The joint plaintiffs, who will be represented by five attorneys, are from the Netherlands, the US and Germany. Some of them experienced the atrocities of the death camps firsthand as young men. With the help of 22 witnesses, the prosecution is aiming to prove

that Demjanjuk is guilty of being an accessory to murder in at least 27,900 killings at the camp. The exhaustive 86-page document detailing the charges challenges the defense's argument that, as a Nazi prisoner of war, the defendant had no choice but to comply with orders.

The prosecution maintains that Demjanjuk, who has so far re-

mained silent in the face of allegations made against him, was in a position to have fled the camps. It has compiled a list of cases in which foreign Nazi henchmen were able to escape from camps in Trawniki, Lublin, Treblinka and even Sobibór.

THE TABLET MAGAZINE. A New Read On Jewish Life

It was *The Tablet Magazine* that published the five articles identified as “The Denier Twist” on Mark Weber and me, as reported here last month. They remain among the most-read articles on *The Tablet Website*. Because *The Tablet* had published 9,000-plus words on revisionism, I thought that they might publish a few words in a letter to the editor from me. I wrote:

“Mark Oppenheimer ends his bright but unseeing 9,000-word Denier Twist with these 26 words, demonstrating that he doesn’t understand: ‘...if they (Weber and Smith) could scale the walls that they’ve built for themselves, and look around at the world outside the playground, they might even do some good.’

“Speaking for myself, then: Encouraging a free exchange of

ideas about an important historical question and a charge against others of ‘unique’ monstrosity that you believe is false, does not imply that you live behind walls of any kind whatever. Rather, it suggests an effort to open up gates in walls that have been erected by taboo used to protect those matters from exactly that—a free exchange of ideas. With his present essay, Professor Oppenheimer encourages a

little extra scaffolding for the walls. I had hoped for better.

“Bradley Smith
“www.codoh.com.”

[I do not find that my letter was published in *The Tablet*. I don’t suppose *The Tablet* would want to become a mouthpiece for Holocaust revisionism.]

What follows here is not a news story, but some journal entries that relate to what Professor Oppenheimer wrote for *The Tablet* in his “The Denier Twist.” Earlier this year, maybe late last year, I discovered a 9,000-word journal extract that I hadn’t seen since I don’t know when. It was with some other manuscripts and I put it to one side. Now it has a significance it did not have then. The pages are dated from 1985. One page is dated specifically the 11th, but I don’t know which month it refers to. There are no other dates. Here I will publish 1,200 words from the total. You will see how it fits in with what I ran here last

month about my Jewish lady friend from the 1960/70s. As I read through what I wrote here, I have to say it sounds pretty much like me. And like her and like her then-new husband.

JOURNAL EXTRACT 1985

One night a couple weeks ago I had just come home from the office when Jenny [I will continue to use the pseudonyms here that I used in the original] rang me up in her best telephone voice, which is a very good voice indeed, and suggested that I watch a documentary that was playing on the television. It was originally edited under the

supervision of Alfred Hitchcock and was made up of newsreels taken by the American military as they entered the German concentration camps in the final weeks of WWII. I had known that the film was to be shown, but as Lou was going to watch it, I wasn’t. I’m past the place where I want to see horror pictures about Germans made by the American military or under the supervision of the American military.

“Thanks for calling.” I told Jenny, “I’ll turn it right on.”

It was the usual stuff, an hour long series of horror pictures, narrated by an elderly English actor of great accomplishment. The film

was full of real tragedy, unsubstantiated accusation, and outright lies. Did Jenny want me to call her back when the film ended? What would she expect me to say? Pictures don't lie, but men do.

In any event I would have to be very careful. I probably would not call her.

Only last month I received a note from her husband telling me to not send *Prima Facie* to his house anymore. He called it trash. It made me feel rotten. I rang him up and said I would certainly not send him the newsletter any longer, that I had no idea he felt that way about it.

"That's how I feel," he said. "It makes me furious when I read it."

"I just had no idea. I hadn't thought to ask you before I put you on the mailing list, but I did ask Jenny."

"I assure you that she feels the same way I do."

"I had no idea," I said.

"Well she does."

"I just didn't know."

One night a couple years ago, when they were still courting I think, Jenny invited me over to have supper with the two of them. We passed a pleasant evening. Harvey fried fresh fish which was delicious, and then without it being a big to-do Jenny asked what I was working on at the moment. I began describing a manuscript which was rather like a detective story where the protagonist was investigating the rumors that the Anne Frank Diary was written largely by the girl's father rather than the girl herself, which may or may not be the case.

Jenny said: "Bradley, why are you talking like this?"

"You asked me."

"I forgot you were writing that stuff now." I could see she felt a little bewildered by the turn the conversation had taken.

"The Anne Frank Diary doesn't have anything to do with disproving the gas chamber stories," I said. "The Diary could be a fake from the first word to the last and it wouldn't affect the Genocide theory in the least."

"I don't know why we are talking about this," Jenny said.

"You asked me what I was writing."

"I told you. I forgot you are in to the Holocaust business."

"You're not saying that the Genocide didn't happen then," Harvey asked. He appeared to be perfectly relaxed, but for the first time that night I became conscious of him being a Jew.

"Jews suffered a catastrophe in Eastern Europe during World War II," I said. "I don't know what the true extent of it was. That's not what I write about."

"You admit that much then," Harvey said.

"Sure. There's no mystery about the tragedy of the Jews in Eastern Europe."

"Uh huh," Harvey said.

Jenny said: "I think you had better leave now, Bradley."

"I haven't had dessert." I said.

"I don't want to joke about it," Jenny said.

Harvey didn't say anything.

"It's not right that I should have to leave without dessert." I got up from the table. "You know how I feel about dessert."

"Bradley!"

"All right," I said. "All right. In any case, the fish was terrific."

I walked in the dark down the little hill toward Hollywood Blvd. I walked around for a while and then returned to the one-room apartment I had then. The next

night I was sitting at the typewriter when Jenny called.

"I want to say how sorry I am about what happened last night."

"It's all right." I said

"You must have felt terrible."

"Strangely, I didn't feel that bad. I don't know why."

"Well I felt bad. I felt like I didn't have a choice."

"I felt bad," I said, "But I'm not suffering."

"I just wanted to call and tell you I'm really sorry for what happened."

"I appreciate it. It's all right."

When she hung up I got sentimental and walked in circles on the carpet for awhile, then I sat back down to the typewriter. It always moves me when people have done something wrong with me and own up to it. I'm a real sucker for that sort of thing. But that's how Jenny is. She's wide open that way. Wide open.

[The following appears to be the 11th of the month, but I don't know what month]

11. Dreamed last night that a man of consequence in the intellectual community was introduced to me by a lady friend as having some interest in what I'm writing. I had piles of manuscript around but couldn't locate the one I wanted him to read, which was this one. He grew impatient, picked up a stack of manuscript and said:

"There is no doubt where the energy source was."

I understood he meant to say that Hitler was the cause of WWII. I felt no need to disagree with him. At the same time, within the dream, I observed myself daydreaming about Jenny. In the daydream within the dream I imagined myself speaking to an audience about my experience in discovering how so

many of the stories about the Holocaust are false and how many people know they are false and how many others suspect they are false but can't bring themselves to say it.

And while I was speaking I was imagining how one day Jenny would attend one of my talks and afterwards discuss all this with me in a good way. In my imagination, within the daydream that itself was part of the dream, I felt grateful.

Now Simon Wiesenthal has been outed by *The London Times* as an obsessive liar. Who did he lie about? Fundamentally, Germans. I am obligated to note here that Jenny's brother, David, was angry with me because I would express doubts, ask doubting questions, about the Holocaust story without going to the Simon Wiesenthal Center to confirm the truth of my doubts, to confirm that I was asking relevant questions. It was the people at the SWC who were the

experts. That was about 1982/83, more than a quarter of a century ago. In all likelihood the Rabbi Hiers at the Simon Wiesenthal Center already knew that Simon was an obsessive liar. But the rabbis there, like Simon himself, are primarily showmen. They're damned good showmen too. Better than I am. Better than any of the revisionists.

END NOTES

Last month I wrote here that the brain had come up with a simple but brilliant (did I say "brilliant"?) idea. It was at the last minute and came in from the blue. Just as Professor Oppenheimer had asked to interview me, I would ask him to return the favor, allow me to interview him. I wrote him, explained that I would ask three or four questions from each of his five articles, would not edit his replies, and keep in mind that he has a real life. He replied:

Dear Brad,

Thanks, but as a rule once an article is published I move on to the next project and leave the old one behind -- a necessary rule for my sanity as a writer.

Regards,

Mark

Okay. There is no professor at Yale or any other university who has anything to gain by giving an interview to me or to anyone like me. So I will go ahead and do what I do. Not in August, but in September.

TWITTER. I can hardly believe that I am posting to "Twit-

ter." Twitter is the latest over-the-top "social networking" site where people keep in constant touch with very short messages throughout the day limited to 140 characters (not words, characters).

I thought no, it's not for me. It was suggested I could reach out to new people. Lots of them. Well, maybe. Then it occurred to me that I could use the forum as an outline for the Journal, from which I do the Blog. And that if I had a reason to keep track of the day with posts that took only two, one, two minutes each, that it could lead from the "tweet" to the Blog to a new book based on the combination of note-taking and Blog entires. And so on.

Okay. So now I'm twittering. Everyone who is anyone twitters. Elie Wiesel twitters. Abraham Foxman twitters. Sahah Palin twitters. If anything good comes of it, you'll read about it here first.

Meanwhile, my best wishes for you, your family, your friends. All of you.

Bradley

Smith's Report

is published by
Committee for Open Debate
On the Holocaust
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This work is funded entirely by people who read *Smith's Report*. If you can help please go to <http://www.codoh.com>



The Prohibition of Holocaust Denial

By Joseph P. Bellinger

*"Once any idea is expressed...no matter how repugnant it may be to some persons or, simply, to everybody, it must never be erased by the Government."
– Kurt Vonnegut*

On 8 July 1981, the sovereign nation of Israel became the very first country in the world to specifically outlaw "Holocaust denial." The Israeli Knesset passed the bill, entitled "Denial of Holocaust [Prohibition Law], 5746-1986 by majority vote, thereby setting a precedent which subsequently influenced European legislators to follow in suit.

The Israeli law stipulates that "A person who, in writing or by word of mouth, publishes any statement denying or diminishing the proportions of acts committed in the period of the Nazi regime which are crimes against the Jewish people or crimes against humanity, with intent to defend the perpetrators of those acts or to express sympathy or identification

with them, shall be liable to imprisonment for five years."¹

This law was recently strengthened by a controversial bill introduced into the Knesset by MK Aryeh Eldad of the National Union Party on 20 July 2004, which in theory enables the state of Israel to demand the extradition of any "Holocaust denier" anywhere in

"What I want is that if a Holocaust denier publishes a book in England, he will be considered a criminal in Israel."

the world to face prosecution in Israel. Critics of the law opined that the bill might never have gathered enough support to pass muster in the Knesset were it not for the unswerving support of former Israeli Justice Minister and Holocaust survivor Yosef "Tommy" Lapid. Expressing his satisfaction with the bill to a journalist representing the widely read Israeli newspaper *Am Haaretz*, Lapid

averred that denial of the Holocaust

"is a clearly neo-Nazi crime. Anyone involved in this belongs to the group of criminals whom



Yosef 'Tommy' Lapid

our arm must reach anywhere in the world. This is essential even if the law remains declarative. We will not hunt them, but they should know that they are on our list of criminals. What I want is that if a Holocaust denier publishes a book in England, he will be considered a criminal in Israel."

Lapid concluded the interview by expressing his joy and "satisfaction" that Holocaust deniers

will now be added to Israel's list of criminals.²

As of November 2006, twelve European countries have followed Israel's precedent—Spain, Romania, Germany, Austria, Lithuania, Poland, France, Switzerland, Slovakia, the Netherlands, Belgium, and the Czech Republic have all enacted similar legislation that legally proscribes any person from questioning the mainstream version of the Holocaust under pain of prosecution.

Aside from widely publicized high profile cases, it is impossible to definitively state the specific number of victims who have fallen under the punitive arm of Holocaust denial legislation since these laws were first enacted. It has been estimated that over 58,000 individuals in Germany alone have been prosecuted for various thought crimes during the period 1994–1999. During the course of one year, 1999, Germany's aggressive policy of enforcing these repressive laws accounted for 11,248 convictions. Of this number, 8,968 cases were "right-wing" violations, 1,015 were categorized as "leftist," and the remaining 1,525 cases primarily involved foreigners or other non-German related issues.³

Further complicating matters is the fact that human rights organizations ostensibly committed to monitoring governmental violations of basic human rights, such as Amnesty International, routinely ignore and distance themselves from the plight of convicted "Holocaust deniers" who continue to languish in Cimmerian gaols throughout the continent of Europe. Publicly branded as "Holocaust deniers," dissident historians are thus relegated to the status of outcasts, "neo-Nazis," outlaws, and pariahs, exposed to public con-

tempt by an unsympathetic media and "politically correct" politicians.

The social stigmatization normally associated with "Holocaust denial" has become so pervasive and all-encompassing that only the most committed advocates of free speech will publicly risk an unfettered defense of the right to unrestricted expression of opinion for revisionist historians and independent researchers. The courageous defense of such advocates and assorted *literati* is especially commendable in view of the fact that their statements of conscience are sometimes published at considerable risk to themselves and their own reputations. One of the few organizations that actively campaigns in defense of free speech issues for revisionists is the Institute for Historical Review, in Costa Mesa, California, which closely monitors the carefully orchestrated, well-organized, and highly financed attempts by special interest groups to stifle free inquiry, research, and open debate.

As will presently be seen, individuals and special interest groups concerned with stifling freedom of expression constantly test, suggest, update, and introduce novel and legally questionable methods designed to curtail free speech and inquiry. Additionally, a number of libraries and organizations, such as Steven Spielberg's Survivors of the Holocaust Visual History Foundation and the Wiener Institute of Contemporary History in London openly restrict access to their materials by independent researchers unable to provide acceptable "credentials" or referrals.

Nevertheless, to date jurists have been unable to unanimously agree upon a precise, legally acceptable definition of just what

constitutes "Holocaust denial" or to provide any satisfactory reason as to why an act of denial or questioning of an historical event warrants special legislative and judicial attention.

In response to the question, what *is* Holocaust denial, it is difficult to provide an exact definition due to the legal complexities surrounding the issue, as legislative definitions vary from country to country just as they can vary from one individual to another.

Overall, current laws pertaining to Holocaust denial appear to be loosely interpreted, vaguely worded, and erratically applied, each case being adapted as circumstances warrant.

In those countries which have enacted laws restricting freedom of expression, citizens live under an ever menacing sword of Damocles. In the present dystopian age, a casual remark uttered in jest may lead to denunciation, arrest, and prosecution in scenes reminiscent of George Orwell's prescient novel, *1984*.

Thus the term "Holocaust denier" is misleading, nebulously defined, and a misnomer in view of the fact that there exists no consensus of opinion even among mainstream historians or revisionists in respect to a uniform definition of the Holocaust. Nevertheless, this elusive, nebulous definition of the Holocaust and Holocaust denial is precisely what animates and facilitates the job of prosecutors whose primary task appears to be limited to an arbitrary application of the law directed against those deemed politically undesirable.

In his *Essay on Tolerance*, Voltaire wrote,

Continued on page 6

Researching “Aktion Reinhardt”

Some Notes and Reflections

By Thomas Kues

To date I have written more than twenty articles concerning the Aktion Reinhardt “death camps”—Belżec, Sobibór, and Treblinka—and I still don’t think I’m done with the subject. In fact, I am preparing a number of longer texts at the moment, most of them concerning Sobibór and Treblinka. Some may wonder why I have chosen to study these three camps in particular, which are given little attention either by historians or mass media, and are not at all central to the “Holocaust” in the way the Auschwitz camp complex undoubtedly is.

It looks, however, as if the coming year will usher in a lot more attention for the Reinhardt camps. The most immediate reason for this is the new trial of John Demjanjuk—now accused of having been a guard in Sobibór and complicit in the deaths of 29,000 Dutch and German Jews—which is scheduled to begin in October. There has also been a recent increase in the number of publications dealing with the topic. Two biographies of Aktion Reinhardt head honcho Odilo Globocnik have been published since the mid-2000s (*Creator of Nazi Death Camps: The Life of Odilo Globocnik* by Berndt Rieger, and *Odilo Globocnik, Hitler’s Man in the East* by Joseph Poprzeczny) as well as a short biography of the first Treblinka commandant, Dr.

Irmfried Eberl, by Michael Grabher (which I have reviewed for the Inconvenient History blog). There is further an official Sobibór monograph in the works, prepared by the Włodawa Museum (which is responsible for the memorial



Odilo Globocnik

at the former camp site), as well as a study of the Ukrainian auxiliaries serving in the Reinhardt camps. The Israeli Yad Vashem museum and archive has also published two books by former Treblinka inmates: *Quenched Steel: The Story of an Escape from Treblinka* by Edi Weinstein (2002) and *Escaping Hell in Treblinka* (2008), which contains two eyewitness accounts, “My War Experiences” by Israel Cymlich and “Ten

Months in Treblinka” by Oskar Strawczynski. In November of this year the world will see the simultaneous publication in eleven languages of yet another Treblinka account, *I Am the Last Jew: Treblinka 1942–1943*, a memoir penned by Chil Rajchmann (alias Yechiel Reichmann, alias Henryk Ruminowsky), who died some years ago in Uruguay. I can promise that I will write an in-depth review of this “important historical document” as soon as it hits the bookstores.

Why am I interested in the Reinhardt camps? As already mentioned, they are shrouded in obscurity, and who doesn’t like a good mystery? Precious little documentary evidence exists (or has yet been uncovered) on these camps, and the historiographical picture of them is more or less exclusively based on eyewitness accounts, most of them produced decades after the end of the war in connection with a series of West German trials of former camp staff (the most important being the 1964–65 Belżec trials in Munich, the 1964–65 Treblinka trial in Düsseldorf, and the 1965–66 Sobibór trial in Hagen).

As my main competence is in the analysis of documents and texts, I find the research of testimonial evidence to be right up my alley—the comparison of conflicting statements, the delineation of intratextual relations, the tracing of

the origins of various claims. The fact that virtually no tangible physical traces remain of the Reinhardt camps has made them into ideal playgrounds for the delusion and phantasmagoria of Holocaust pseudo-historiography (or, to put it more succinctly, mythography). As noted by Jürgen Graf in the conclusion to his and Carlo Mattogno's Treblinka study:

Treblinka is, in fact, the most fitting landmark for the 'Holocaust,' a mirage of a multi-million genocide in gas chambers, of which not the slightest documentary or material trace exists and about which we would know nothing without the tales of a handful of 'eyewitnesses'—in sharp contrast to the real, irrefutable suffering of the Jewish people during the Second World War."

The same is of course true for Bełżec and Sobibór, as well as Chełmno (Kulmhof), where the evidentiary situation is similar.

Needless to say, the main objective of revisionist research must be to confront the mass killing allegations with reality. In the case of the Reinhardt camps, this consists in examining the claim that hundreds of thousands of victims were gassed with engine exhaust, interred in mass graves, and then exhumed and incinerated on open air pyres, with the ashes buried anew in the same pits. The allegation that the incinerated human remains were buried within small sections of the already small camp sites is of particular importance, as this makes it possible to ascertain whether the amount of ashes present in the soil actually corresponds to the alleged numbers of cremated victims.

The above considerations, together with the notion of the Reinhardt camps as "pure extermination camps," where virtually all arrivals were killed within hours, and the existence of the Höfle telegram, which gives the number of deported for 1942, basically limit the possible conclusions regarding the true nature of the camps to an either-or choice. As Graf remarks (on Treblinka, but the same applies for Bełżec and Sobibór as well), these camps were "much too small to be able to accommodate the large number of Jews deported there at the same time, [and thus] the transit camp thesis is, in fact, the single plausible alternative to the conventional picture of the extermination camp. *Tertium non datur*—no third possibility is given".

Carlo Mattogno has furthermore accumulated a significant amount of data on the capacity and limitations of open air incineration and the decomposition process of the human body, which are of great help when scrutinizing the claim that the demonic Nazis somehow managed to burn the corpses of millions of Jews as if they were dead leaves

It should therefore not surprise that none of the flawed archaeological and forensic surveys carried out by the agents of Holocaust orthodoxy has made even the slightest effort to determine the actual total amount of human remains present in the mass graves at

the camp sites. For them, there has been only one possible conclusion—that of the officially sanctioned gas chamber dogma. The published results of the surveys, however, have proved fatal enough for the legend.

Compared to the study of the alleged mass killings at Auschwitz or Majdanek, where the study of the characteristics of hydrogen cyanide and of the effectiveness of crematorium ovens are indispensable, critical inquiry into the Aktion Reinhardt allegations does not require the same amount of highly specialized scientific knowledge, even if a smattering of elementary physics is a must (so that one grasps why Rachel Auerbach's claim that blood was used as a "first-class combustion material" at Treblinka, or Jankiel Wiernik and other "eyewitnesses" related assertion that human corpses can be incinerated without the use of fuel, are, to put it mildly, dubious), and a familiarity with forensic studies is of great help (here I will take the chance to recommend an excellent anthology relevant to the issue, namely *Forensic Archaeology: Advances in Theory and Practice*, edited by John Hunter and Margaret Cox [Routledge, 2005], which has a lot to say on the subject of mass graves).

The tireless revisionist researcher Carlo Mattogno has furthermore accumulated a significant amount of data on the capacity and limitations of open air incineration and the decomposition process of the human body, which are of great help when scrutinizing the claim that the demonic Nazis somehow managed to burn the corpses of millions of Jews as if they were dead leaves. When confronted with the fact that the Reinhardt allegations can be com-

pared to data derived from real-life experience, such as documented mass graves or primitive cremation techniques employed in India, defenders of the Undeniable and Self-evident Truth of the Shoah can either turn their deaf ears to the blasphemous critique, or make pious fools of themselves by declaring reality to be irrelevant (for a good example of the latter, the reader is referred to Mattogno's recently translated article "Bełżec or the Holocaust Controversy of Roberto Muehlenkamp," available online at the CODOH website).

I am also very interested in the "micro level" of the Reinhardt story. The search for seemingly unimportant, but in fact highly illuminating scraps of evidence, neglected by attorneys and historians, intrigues me. To give an example, a German document from August 1942 (ZStL Slg. Polen, Bd. 353, p. 168) shows that Jews in the Warsaw ghetto sentenced to death were exempt from being deported to Treblinka, where, the Holocaust historians have it, they were to be killed anyway! It is my belief that inquiry into small details not infrequently leads to important revelations via the winding path of serendipity. There are also hundreds of Jewish and Polish eyewitnesses as well as German and Ukrainian "perpetrators" who remain shrouded in obscurity and contradictory biographical information. Also of much interest are the people involved in the production of the early propaganda writings on the camps. To list but a few of the "men of mystery" connected with the Treblinka story:

- Dr. Adolf Berman, director of CENTOS, formally a Jewish charitable organization dedicated to the care of children, but also a

front for Berman's activity as a leader of the Jewish underground. His brother Jakub, a leading Communist politician, was considered Stalin's right hand in Poland between 1944 and 1953. At the Eichmann trial, Dr. Berman testified about a visit to the former Treblinka camp made either in 1944 or 1945. Like Rachel Auerbach, an early Treblinka propagandist, he had connections to Emanuel Ringelblum's Oneg Shabbat group in the Warsaw Ghetto and its spurious archive of contemporary testimonies. Berman was also closely associated with Dr. Isaac Schwarzbart, a mayor purveyor of early Holocaust propaganda through publications of the Polish Exile Government in London.

- The largely unknown persons orchestrating the propaganda campaigns carried out in the Warsaw Ghetto during the summer of 1942 by underground movements such as ZOB (Żydowska Organizacja Bojowa), who put up posters announcing that transports from the ghetto ended up "in a death camp near Treblinka" (Mietek Grocher, *Jag överlevde!* [I survived!], Inova, Johanneshov 2001, p. 113).

- The role in the emergence of the Treblinka myth played by the Jewish National Committee and the "Konrad Żegota" organization, which in 1944 (under its formal name "Council for Assistance to Jews") published Treblinka key witness Jankiel Wiernik's booklet *Rok w Treblince* (translated into English that same year as *A Year in Treblinka*). As it turns out from Alexander Donat's book *Death Camp Treblinka*, Wiernik was also in touch with Dr. Berman prior to writing his booklet (p. 147), and it was Berman and Leon Feiner, the

author of the May 1942 "Letter from the Bund," who personally handed the manuscript to the Żegota group's clandestine printer, Ferdynand Arczynski, as related by Polish politician and former Żegota member Władysław Bartoszewski in article from 1964 which appears translated in a bilingual 2003 Polish edition of *A Year in Treblinka*.

- Another key member in the Żegota cabal, writer and playwright Stefan Krzywoszewski, who was the first to hide the escaped Wiernik, and who might have ghostwritten the Wiernik booklet. It is likely that his memoirs (*Długie Życie*, "A Long Life"), which I have not yet had the opportunity to read, contain more information of interest.

- An agent of the Jewish Bund named Zelman Frydrych (Zalman Friedrych), later killed in the Warsaw Ghetto uprising, who in the late summer of 1942 was sent to Treblinka to investigate rumors about this camp, and who provided an in-depth report for the September 20, 1942 issue of the Warsaw underground newspaper *Oyf der Wache*. Unfortunately, all my efforts to locate a copy of this report have failed. Anyone wishing to assist with pertinent information is welcome to contact me via CODOH. Facts about Dawid Nowodworski and Azriel Wallach, who supposedly escaped Treblinka in August 1942, are also sought.

Why, one may ask, is it that attention to the Reinhardt camps appears to be growing? Besides the already mentioned Demjanjuk trial, one underlying reason is the slow but sure demise of the Auschwitz *mythos*, as noted by Jürgen Graf:

“From the beginning of the ‘Holocaust’ propaganda, Auschwitz has had the first rank and Treblinka the second; of the other four ‘extermination camps,’ there has always been far less discussion. Since the end of the sixties, the flagship of the Holocaust Armada, Auschwitz, has been under uninterrupted barrage from revisionist researchers. Due to the pressure of the revisionists—invisible to the public but enormous—the advocates of the orthodox version of history saw themselves forced to keep reducing the number of victims of this camp.”

When Auschwitz gets pushed back, in a sort of tactical retreat, other parts of the “Holocaust” have to be pushed forward into the media limelight in order to maintain the public’s attention. While most

people are familiar with the name Auschwitz, very few know anything about Belzec, Sobibór, or Treblinka. It is a safe bet that most people who recognize the names assume, as I once did myself, that they simply were carbon copies of Auschwitz. As the sheer absurdity of the allegations made about these camps is enough to awaken the critical faculty in more than one casual onlooker, increased public awareness of the Aktion Reinhardt story could prove a double-edged sword for the Holocaustians.

Finally, simple unquenchable curiosity and a thirst for intellectual adventure has always spurred me on in my research. The recently released revisionist Germar Rudolf speaks of this aspect of the Faustian instinct as the Eros of Cognition:

“Whoever calls himself a scientist and has not experi-

enced this, is not, in my opinion, a real scientist. The excitement of taking part in decisive scientific research and discoveries, to push things forward which one knows are new and even revolutionary, the consciousness of standing at the forefront and helping direct ‘whither the ship of discovery goest’—those are things that one must know first-hand, in order to understand what is ‘Eros of cognition.’”

In this day and age, the ship will not always carry its passengers to a safe destination. Eventually, the heretical explorer is bound to end up in a land wrapped in poisonous vapors, full of thorns, almost impenetrable. And into that darkness of lies and obfuscation, carrying the light of reason, I must go.

Continued from page 2

The Prohibition of Holocaust Denial

Joseph P. Bellinger

“For a government to have the right to punish the errors of men it is necessary that their errors must take the form of crime; they do not take the form of crime unless they disturbed society; they disturb society when they engender fanaticism; hence men must avoid fanaticism in order to deserve toleration.”⁴

It is precisely this logic which appears to motivate those individuals who argue for legal remedies to address the issue of “Holocaust denial.” The “error” of “denying the Holocaust” is invariably de-

finied as a “crime” which “disturbs the public peace,” because “



François-Marie Arouet
or, Voltaire

deniers” are perceived as engendering ideological or racial fanaticism. That the “Holocaust” is not

denied, but redefined according to the evidence or how it may be variously interpreted and applied, offers no legal loophole for those deemed to have transgressed the substance of the law. Furthermore, it is not “society” in general which is disturbed, but those who seek to impose their beliefs on others by suppressing opinions with which they are at variance. It is by these means that “deniers” are deemed “unworthy of toleration.”

For those who advocate harsh legal measures against “deniers,” any pretext will often suffice to advance their agenda. Thus, as laws are reformulated, revised and

amended, stiffer penalties and charges are appended to existing law in order to snare greater numbers of “deniers” within the legal net. Rather paradoxically, the legal definitions are in revision just as surely as the facts of the Holocaust are being revised by individuals falling within the orbit of legal retribution. Harsh sentences are expected to serve as a deterrent to other prospective “deniers.” Out of sheer necessity, Holocaust denial laws invariably become more elastic in order to assure the maximum number of convictions with the least amount of publicity or trouble. Clearly, minatory decisions are being made in intramural “star chambers” removed from public purview, where harsh judgments are subsequently applied and meted out to suspect individuals.

Thus, in an attempt to circumvent orthodox legal procedures and avoid any possible legal ramifications, accused “deniers” are charged by prosecutors with “defaming the dead,” although the laws fail to specify precisely how the dead are any more defamed than the living if the statements considered to be defamatory happen to be true and factual. In actuality, what the system seeks to punish is the perceived “intent” of the accused. However, since the “dead” cannot face the accused, state prosecutors and interested agencies such as the World Jewish Congress, the Anti-Defamation League (ADL), and the British-based Institute for Jewish Policy Research (IJPR) have appointed themselves as proxies claiming to act on behalf of the dead.

In respect to the latter-mentioned agency, the IJPR offers a rather formulaic assessment of Holocaust denial, opining:

“Holocaust denial is...not the expression of good faith of a legitimate interpretation of history; it is designed to engender hostility against Jews, and is insulting and offensive to Jews, other victims of the Holocaust and all who value truth and the lessons we can learn from history.”⁵

The definition offered by the IJPR is in fact misleading at best and begs the question, “Shouldn’t



Rabbi Marvin Hier has just heard about Voltaire’s crazy talk about not agreeing with what you say but being willing to defend to his death your right to say it

those who ‘value truth’ also value the right of individuals to tell the truth as they perceive it, whether their views and interpretations turn out to be right or wrong over time?” If it is indeed possible to “learn from history,” the best preventative against repeating the mistakes of the past might consist of education, dialogue, open debate, and reconciliation, but according to Rabbi Marvin Hier,

dean of the vaunted Simon Wiesenthal Center in Los Angeles, California,

“...it is not in the power of people living now to forgive...the only people who have a right to forgive are the victims, and they are not here...”⁶

If, in Rabbi Hier’s opinion, it is impossible for the present or any other generation to forgive, how can it ever be possible for the healing process to begin? At what point and with what living generation can the spiritually rejuvenating process of reconciliation begin, if not here and now?

Another school of thought holds that the Holocaust is so unique that it supersedes and surpasses all other historical episodes of racial or religious persecution, and as such is deserving of special status and recognition. The advocates of censorship vigorously defend these and similar views, perceiving revisionist historians as a threat to public order, whose research and published statements constitute “incitement to hatred.”

Rather paradoxically, it would seem that the “Holocaust deniers” have only succeeded in inciting hatred against themselves!

While penal codes may vary from nation to nation, most are based upon commonly accepted legal norms which have been universally applied from generation to generation. Holocaust denial laws, by way of contrast, are designed to punish unpopular thoughts and ideas deemed pernicious by self-appointed watchdogs for special interest groups who evidently feel that any criticism of the Holocaust by individuals whose motives are politically sus-

pect demeans people through insensitivity.

Yet historical events are hardly a matter for the criminal courts to decide, for the revision of history is a legitimate function and exercise associated with responsible scholarly research. Moreover, even criminal law allows for the overturn of previous convictions whenever new evidence surfaces which exonerates the accused. Why, then, is only the Holocaust considered to be exempt from all normative applications of law?

In attempting to deny revisionists and “Holocaust deniers” legitimate status, denigrators conveniently attempt to equate them with racists and neo-Nazis. Marginalized and consigned to the “lunatic fringe,” revisionists struggle to achieve parity with non-suspect historians and researchers. In ways reminiscent of the McCarthy era, revisionists are suspected of harboring politically incorrect opinions. The fact that Holocaust denial laws purposefully target individuals prejudged as holding unorthodox political views or individuals suspected of anti-Semitic tendencies underscores the discriminatory basis of such laws.

Thus, as the laws now stand, it is impossible for revisionist historians to profess their belief in the Holocaust per se, simply because they, unlike “accepted” authors such as Arno Mayer, Raul Hilberg, Jean-Claude Pressac, Robert Jan van Pelt, et al., are considered to be politically suspect or in some way ideologically motivated. Nevertheless, it may be considered an established fact that Holocaust revisionists are not necessarily “Holocaust deniers.”

Although criticism of “deniers” appears to be socially acceptable

at present, it may prove to be a daunting task for proponents of censorship to explain or justify how or why the published views of men such as Daniel Goldhagen and David Kertzer, both of whom have authored polemical books in which Christianity is equated with virulent anti-Semitism, deserve to be accorded special status over and above the published writings of men like David Irving or Germar Rudolf.⁷ For the law to be truly equitable, it must apply equally to everyone, without favor or exemption, with none deserving of special status.



Daniel Goldhagen

An innovative idea that seems to be gaining momentum throughout the world media is that a sovereign nation is “outside the family of respectable nations” if it fails to adopt Holocaust denial laws or expresses solidarity with nations where such laws are already a fait accompli. For example, Holocaust denial is routinely used as a pretext for inciting public hostility and contempt toward the nation of Iran and its recently re-elected president, Mahmoud Ahmadinejad.

Thus, at the present moment, any revision or repeal of Holocaust

denial laws seems out of the question, as more countries fall meekly into line with the majority nations, enacting laws designed to punish, ostracize, and relegate skeptics to the “lunatic fringe” of society. The recent violent attack upon the Holocaust Museum in Washington by a crazed sociopath merely adds fuel to the existing fire. Moreover, legislators appear to be of the opinion that enactment of such laws provides “legitimate status” to nations desiring recognition, and/or “parity” with the great powers of the Occident. Cynics, on the other hand, perceive their performance in more prosaic terms, such as jumping on the bandwagon.

Concomitantly, organizations supposedly dedicated to safeguarding human rights consistently refuse to serve as advocates for persecuted revisionists or free thinkers. The right to be able to think freely and express one’s thoughts without fear of retribution has been irretrievably compromised. If the current and dangerous trend continues, there will not exist one square inch of free soil among the western nations where an individual accused of violating the nebulous “Holocaust denial” laws will find refuge or elude the heavy arm of retribution. Free-thinkers will have “nowhere to run, and nowhere to hide.”

In ages past, the Catholic Church served as a place of sanctuary for those unjustly branded by an intolerant society, but even this refuge has been effectively neutralized. The widely publicized ostracism of Bishop Williamson underscores the enormous pressure that is being placed on the Pope and the Vatican as it struggles to defend itself against a formidable array of relentless critics who un-

scrupulously accuse it of being the ideological precursor of “Nazism,” the author of “theological anti-Semitism,” and “refusing to save the Jews of Europe from extermination.” Thus, compassion and mercy have been neutralized to feed the Holocaust Moloch.

The subject of Holocaust denial continues to permeate and suffuse nearly every organ comprising the body politic of the Western world, and nary a day passes by without this topic being raised somewhere in the international media as it increasingly assumes inordinate world-wide significance with world-wide consequences and repercussions. It has, in fact, become an international obsession—an unhealthy fixation in a visibly hurting and ailing society tremu-

lously awaiting the coup de grace to our civil liberties.

Notes:

1 The full text of the law is published in *Sefer HaChukkim*, Number 1187 of Tammuz 9, 5746 (July 16, 1986), page 196.

2 <http://www.haaretz.com/hasen/spages/496841.html>, November 4, 2004. “The Long Arms of Rabbi Elyashiv and of the Knesset,” Shahar Ilan, *Haaretz* (Israel).

3 *The Journal of Historical Review*, vol. 19, no. 3 (May-June 2000), p. 7.

4 http://oll.libertyfund.org/Texts/Voltaire0265/OnToleration/0029_Bk.html#hd_1f029.head.009

5 http://www.jpr.org.uk/Reports/CS_Reports/no_3_2000/main.htm

6 Rabbi Abraham Cooper, “Editor’s Column,” *Response: The Wiesenthal Center’s World Report*, vol. 11, no. 2 (May, 1990), p. 2.

7 Daniel Goldhagen’s two books, *Hitler’s Willing Executioners* (1997), and *A Moral Reckoning: The Role of the Catholic Church in the Holocaust and its Unfulfilled Duty to Repair* (2004), have been deemed by many critics to have crossed the line of responsible historiography. Similarly, David Kertzer’s *The Popes Against the Jews: The Vatican’s Role in the Rise of Modern Anti-Semitism* (2001), prompted similar criticisms.

Delousing American Style

By Richard A. Widmann

The National Socialist government of Germany was neither the first nor the last to deal with health issues resulting from concentrating large populations in confined areas. It is unfortunately typical that many who consider the accounts of witnesses of the Nazi concentration camp system view this time and the events which have come to be known as the Holocaust as totally unique in history. It is both important and enlightening to consider German procedures to handle population transfers in light of similar procedures in the United States and other countries.

I have recently discovered an important article that helps shed light on American delousing practices in the years running up to the Second World War. From a *New York Times* article, “New Delousing Plant,” which was published on July 17, 1921, we learn that then governor of New York Nathan Lewis Miller was very concerned about the spread of typhus carried by arriving immigrant populations. The article recounts Miller’s visit, with several other officials, to view the delousing plant that was under construction on Hoffman Island. Largely forgotten today, Hoffman Island is a small island in Lower

New York Bay that was used in the early 1900s as a quarantine station for immigrants found to be carrying diseases when they arrived at the better-known Ellis Island.

The *Times* article describes the need to combat the panic that was developing among Americans when newly arriving immigrants from southern Europe were found to be infected with typhus. The health commissioner of New York City is described as having the “rather terrible responsibility of protecting the entire nation against typhus.” The article goes on to report that the U.S. Surgeon Gen-

eral stated, “the station is sadly lacking in facilities to meet the present emergency, and it is most important that the sanitary safeguards at that port be strengthened if the infection be excluded and at the same time commerce be not obstructed.”

The Surgeon General communicated directly with Governor Miller, who directed state architect Lewis Pilcher to expedite the work on whatever facilities were necessary at the quarantine station to halt the typhus invasion. Miller authorized the expenditure of any “reasonable amount” of state funds to build a delousing plant on Hoffman Island. Pilcher’s plans were approved by authorities from the U.S. Public Health Service. We learn also that Pilcher’s design was not limited to the New York area: the government of Italy was adopting the plans for its own quarantine station for emigrants.

The delousing plant is described as follows:

“The most noticeable features of the building are the complete elimination of all trim, which makes it impossible for vermin to lodge anywhere. Floors, when completed, will be made entirely of concrete, sloping to a central drain so as to permit flushing with salt water.”

The delousing process to be used is also described.

“The immigrants who are to go through the process of delousing enter a room capable of accommodating groups of seventy-five to one hundred at a time. They are asked to remove their clothes. Their shoes, leather belts and similar ar-

ticles are placed in one room, where they are treated with gasoline and oil, and their other clothing put in burlap bags, one to each individual. The bags are numbered and each person receives a tag. The bags full of clothing are put through two chambers, where they are treated with cyanide gas, which does not destroy them, or with steam under pressure. These treatments penetrate the materials and destroy both the lice and the nits.



Nathan Lewis Miller

Immigrants then pass into a series of shower baths where they are treated with a certain mixture of soap and oil or acetic acid, of which the principle is that the vermin are suffocated. The men’s hair is cut off and the women’s hair is thoroughly treated with oil. When the treatment is finished their clothes are restored to the immigrants, each in an individual bag.”

This process is described as one calculated to maintain “thoroughness and efficiency.” According to the *Times*, it enabled the treatment of 100 immigrants per hour.

There can be no doubt that, just as the city, state, and federal governments battled typhus in New York, the German government built delousing stations and utilized procedures to fight typhus in the concentration camp population. In fact, all arriving prisoners in the Nazi concentration camp system appeared to have been subjected to a process not unlike that on Hoffman Island.

Holocaust witness Primo Levi describes just such a process in his *Survival in Auschwitz*. Levi, who was an inmate at Monowitz (sometimes referred to as Auschwitz III), describes the disinfection process as follows:

“Unexpectedly the water gushes out boiling from the showers—five minutes of bliss; but immediately after, four men (perhaps they are the barbers) burst in yelling and shoving and drive us out, wet and steaming, into the adjoining room which is freezing; here other shouting people throw at us unrecognizable rags and thrust into our hands a pair of broken-down boots with wooden soles; we have no time to understand and we already find ourselves in the open, in the blue and icy snow of dawn, barefoot and naked, with all our clothing in our hands, with a hundred yards to run to the next hut. There we are finally allowed to get dressed.”

Not unlike the immigrants arriving at the delousing plant of Hoffman Island, Primo Levi and those like him arriving at Auschwitz were stripped naked, given soap, and sent to hot showers while their clothing was deloused with cyanide gas. The rooms had

drains in the floor for the excess water to flow. Rather than being given their recently deloused clothing back, the inmates of Auschwitz and other camps were given the striped garb of the concentration camp prisoner.

The process was designed to be thorough and efficient. The fear,

confusion, and psychological impact which would later result in macabre tales in which the cleansing soap became the fat of former victims and the life-preserving delousing agent became an instrument of death could not have been predicted by German officials, who were under strict orders to

lower the mortality rate attributed to typhus.

Sources:

http://query.nytimes.com/mem/archive-free/pdf?_r=1&res=9A06E1DC1731EF33A25754C1A9619C946095D6CF

“Hitler’s Hidden Holocaust”: The documentary fails to deliver

By Richard Widmann

Touted as a documentary which would change the Holocaust narrative as we know it by revealing new information on the Einsatzgruppen and what has come to called “the Holocaust by bullets,” National Geographic’s recent program “Hitler’s Hidden Holocaust” failed to deliver on its hype.

Anticipating a clear new thesis which would further evolve the Holocaust narrative from the tales of mass murder in homicidal gas chambers in six Polish concentration camps to one which emphasized the murder of Jews by shooting by the Einsatzgruppen and perhaps even the regular army, National Geographic’s hour-long program feel miserably short.

The show primarily emphasized that the producer was revealing something new to the narrative—that is, that German soldiers and citizens recruited into a makeshift police organization shot and killed as many as 1.5 million Jews in the former USSR by shooting them and leaving their bodies in burial pits.

In the opening sequence, the mass shootings were described as a precursor to the gas chambers—wherein the alleged killings were described as being carried out “by remote control.” With that absurd opening statement, the show exhibited numerous photographs of German soldiers sorting through piles of clothes. Apparently the story goes that the Nazis made their victims strip naked just before shooting them into mass burial pits.

Various “experts” were brought out to offer their insights into these previously little known operations. Descriptions of the activities of the Einsatzgruppen offered by such partisans as Peter Black of the USHMM and Michael Berenbaum, formerly of the USHMM, were touted as shocking new information. Of course, for all but those who get their Holocaust history from Hollywood, the Einsatzgruppen have been a critical element of the overall story since day one.

The TV show emphasized the claim that the Einsatzgruppen were the reason for the “invention of the death camps,” both to spare the

unexpectedly tender sensibilities of the “extermination commandos” and, even more absurdly, to economize on bullets.

Many of the photographs shown throughout the show were of healthy individuals who had previously lived in Eastern Europe. There is no way to determine from the photos how these people met their final fate. In one lengthy sequence, group photographs resembling school photos were shown and then the various people were made to disappear from the photo to give the impression that their lives had been snuffed out by the Nazis.

“Hidden Holocaust” did show a short film sequence of executions going on at a mass grave that was previously unknown to me. In addition there were some photographs that show the shooting of civilians. Some of these are old and very familiar while others were new to me.

“Hidden Holocaust” repeated various absurd stories such as the claim that up to five Einsatzgruppen members would shoot one person so that none of the shooters

would know whose bullet actually killed the person, making it easier to live with one's self. While that is done when executions are carried out by firing squad, a like procedure on the Eastern Front would not only have been impractical.

Moreover, in certain executions it is said only one shooter fired a live round, and none knew who it was (the coup de grace was administered in cases where the shot wasn't fatal). That wouldn't have been much of a moral relief where hundreds—of more or less innocent—civilians were being shot, and would have been logistically impossible in mass shootings. Of course, if all shooters had fired live ordnance, the "morale" factor would have been nugatory.

The show also spent some time trying to convince the viewer that following these mass shootings and the burial of the victims that the ground would move for days afterward. This remarkable event was explained by the USHMM experts as the result of people who were still alive trying to claw their way to the surface, or that the ground was swelling and burping from the gas that was escaping from the victims' bodies!

The Holocaust by bullets allegedly reached its apex at Babi Yar, where 33,771 victims were said to have been killed. The "experts" also describe the moment that Heinrich Himmler apparently decided to establish "death camps" with homicidal gas chambers. Himmler is said to have witnessed a mass shooting in Minsk, after which he was so upset that he ran around "hysterically" and made the decision in December of 1941 to shift the murder operations to the

camps. No evidence for this claim is given.

The film also asserts that its "new evidence" was the result of the fall of USSR and could not have come to light prior to 1990 for political reasons.

Father Patrick Desbois, author of *The Holocaust by Bullets*, is shown interviewing people in the former USSR to obtain information about alleged mass shootings near their villages. While his efforts to gather forensic evidence near purported mass graves (he doesn't excavate them) have been touted in the press, the emphasis here was primarily on eyewitness testimony.

“Hidden Holocaust” repeats various absurd stories such as the claim that up to five Einsatzgruppen members would shoot one person so that none of the shooters would know whose bullet actually killed the person, making it easier to live with one's self.

“Hidden Holocaust” also spends time discussing SS Standartenführer Paul Blobel, who was sentenced to hang following the Nuremberg Einsatzgruppen trial. Here it was said, much as the official narrative has claimed for the past sixty years, that Blobel was a “sissy” who could not stand watching mass shootings. As a punish-

ment for his weakness, Blobel was given the incredible task of taking Kommando unit 1005 all over Eastern Europe to exhume the bodies of the Einsatzgruppen's victims and burn them—thereby hiding the evidence of German crimes. This is a nifty explanation for the failure to find millions of corpses buried throughout the area in which the various Einsatzgruppen units operated.

Blobel figures prominently in several Holocaust texts, including Reitlinger's 1953 *Final Solution*. Blobel's Kommando 1005 supposedly dug up all the victims of Babi Yar. His unit is said to have dug up the bodies, burned them, at times used explosives to get rid of the remains, and even used fantastic “bone-crushing machines” to wipe out any trace of the Einsatzgruppen's victims.

“Hitler's Hidden Holocaust” revealed little in the way of new information, falling miserably short of its hype. The show mostly repeated decades-old claims, while asserting that the information was new and startling. If the documentary revealed anything, it is that Paul Blobel and his infamous Kommando 1005 would be a good topic for revisionist researchers.

It also demonstrated that the Holocaust can only be accepted on faith. Those unable to believe should consider giving up the labels “revisionists” or “deniers” and adopt a more accurate label—“Holocaust heretics.” The Holocaust narrative is one that reveals itself miraculously to those who believe, while to those bound by the rules of logic and the hard sciences the Holocaust remains forever hidden.

FROM THE CODOH BLOGS

Props as Shorthand for Radical Evil

Friday, August 7, 2009

By Eric Blair

A page-long obituary in *Maclean's* magazine informs readers that the late Walter Paul Sieber, better known to professional wrestling fans as “Waldo von Erich,” owed his fame as the prototypical villain to a decision in the 1960s to adopt a German Nazi persona.

“[I]t was his German Nazi persona that propelled Waldo von Erich into superstardom. With his monocle, helmet, armband and whip, Waldo incited rage among fans still reeling from the Second World War.” [1]

Pro wrestling back then offered fans a version of the black-and-white morality plays of the Middle Ages, where characters personifying good and evil clash head on. Waldo’s use of such standard “Nazi” props as the monocle and the swastika armband, the Wehrmacht soldier’s helmet, and a whip—like *Ilse, She-Wolf of the SS*—was par for the course in terms of the often garish, mass-appeal morality play so inherent in pro wrestling.

As it happens, the Holocaust “memoir” sometimes fills up the same niche, falls into an identical slot. Consider this rather glammed-up, thumbnail sketch of the SS general, Odilo Globocnik, as he appears—with all the Satanic majesty of a wrestling villain -- at the gates to the Majdanek concentration camp in the 1980 “memoir” *The Survivor* by Jack Eisner:

“... I watched the [“beautiful white horse and rider”] gallop closer and closer. In the saddle was a majestic, monocled figure in an SS general’s uniform decorated with red velvet lapels, topped by a striped SS cap. A long white cape lined with red satin floated behind him. Several SS officers, using their whips and guns, cleared a path for the ‘emperor.’” [2]

Note the reference to the monocle. Mind you, Globocnik, the SS general, never wore one, but no matter. The radical evil that Nazi villainy embodies is flagged by a number of signifiers, which Waldo duly incorporated in his Nazi persona, among them a monocle.

The monocle also makes a cameo appearance in Elie Wiesel’s “memoir” *Night*. Notice I have hedged the term memoir between quotation marks to underscore its uncertain status as such.

You see: Oprah was still reeling from the realization that she had promoted James Frey’s fraudulent memoir *A Million Little Pieces* as the real thing, when she fell back on Wiesel’s *Night* and promoted it, amazingly enough, as the genuine article, as a countermeasure, notwithstanding the fact the cover on thousands of copies of the book had for many years included the words “A Novel” to denote its fictional status. [3]

Here the monocled Nazi arch-villain is the notorious Auschwitz physician, Dr. Josef Mengele. Wiesel:

“In the middle [of the square] stood the notorious Dr. Mengele (a typical SS officer: a cruel face, but not devoid of intelligence, and wearing a monocle; a conductor’s baton in one hand, he was standing among the other officers. The baton moved unremittingly, sometimes right, sometimes left.” [4]

Ah, yes. The conductor’s baton. Forgot about that! Another in the list of hoary Hollywood props that are shorthand for radical evil.

One final note about Waldo. His signature move was to kneedrop onto his opponent from off of the top rope and so deliver a crushing, often final, blow. The name he gave this ploy: *The Blitzkrieg*.

1. Cathy Gulli, *Maclean's* magazine, August 6, 2009.
2. Jack Eisner, *The Survivor*, New York: Wm. Morrow, 1980.
3. Hillel Italie (AP), “Amazon Recategorizes Elie Wiesel’s ‘Night’ as a ‘Memoir,’” Seattle PI Books, January 18, 2006. http://www.seattlepi.com/books/255982_oprahbook18.html?source=rss
4. Elie Wiesel, *Night*, Bantam paperback edition.

Fredrick Töben Jailed in Australia

Thursday, August 13, 2009

By Richard Widmann

Revisionist and free speech activist Dr. Fredrick Töben has been taken into custody to serve a three-month jail term for violating Australia's anti-free speech laws.

Australian Federal Police took Töben, the author of *Where Truth Is No Defense, I Want to Break Free*, from the Federal Court in Adelaide after losing his appeal against his conviction for contempt of court. Töben refused to be silenced in his struggle to correct the historical record of the Holocaust on the Adelaide Institute website.

The judges said Töben also had a disregard for the orders of the court and had acted to undermine the authority of the court.

The Full Court of the Federal Court also ruled that his jail term, for what amounts to thought crimes, was in no way excessive.

Earlier this year, Töben was found guilty on 24 counts of contempt for ignoring court orders preventing him from publishing Holocaust revisionist material. When he later imposed a three-month sentence, Justice Bruce Lander said Töben had continued to breach those 2002 orders, which prevented him from publishing material which was deemed anti-Semitic.

The 2002 orders stemmed from a racial discrimination case brought against him by Jeremy Jones, former president of the Executive Council of Australian Jewry.

Töben's counsel David Perkins suggested that the revisionist material published on the Adelaide Institute website, was just a "drop

in the bucket" compared to the amount of material questioning the orthodox Holocaust story available on the Internet.

The judges said in their verdict that the case before them was not about the Holocaust, gas chambers, or the execution of Jews during World War II. They said it was about whether or not Töben had complied with orders of the court. Those court orders, however, were intended to silence Töben on these very issues.

"Obedience to the court is not optional," they said.

In a final example of the limits on free speech in Australia today, Töben asked if he could say something to the judges as the court rose, only to be cut off by Justice Jeffrey Spender who simply said, "No."

There are no guarantees of freedom of speech in Australia.

The Day Anne Frank Was Arrested

Saturday August 8

By Bradley Smith

It was on 4 August that Sylvio called to ask if I knew what day it was.

"Tuesday?"

"That's funny," he said in his Romanian accent. "Yes. But do you know what day it is? This is the day that Anne Frank was arrested."

I didn't know. If you ask me who Sylvio is, I won't say. He's one of my Jewish informants and I want to take care of him. He always has something interesting to say, something comic, something I don't expect.

Sylvio's call put memory on alert, as does most everything else. This time memory recalled that it was at the Anne Frank House in Amsterdam where David McCalden first came to doubt the orthodox Holocaust story. He was on vacation with a couple guys and was doing the Anne Frank House tour. When he was upstairs in the quarters where, so the story goes, the Franks hid from the Germans, when he looked out the back window over the green filled with trees and bordered with windowed houses, it did not seem real to him

that the Franks and others could have hid there secretly for month after month after month. Looking at the neighborhood geography, as it were, the story did not compute.

Until that moment David McCalden had believed the H. story in its entirety, as almost all of us had. From that afternoon on, he began to doubt. And the more he looked into the story, the more he doubted. Until he came to America, hooked up with Willis Carto at Noontide Press, and had the original concept for the Institute for Historical Review and then *The*

Journal of Historical Review, which at the beginning he edited himself. It became the international center for Holocaust revisionist studies.

Sylvio called again yesterday but I was too busy to talk to him. Too busy with what? No idea.

The market where we do most of our grocery shopping here in Baja is called Calimax. The other

night I noticed that they have a new floor manager in the evening shift. I was sitting on a bench by the door waiting for my wife when he came over and asked in Spanish if I needed coffee. At first I didn't understand. I understood the words, but why was he asking me? Then I understood that my wife had asked him to ask me. I told him no, we didn't need coffee.

But what I noticed was that he was a David McCalden look-alike. It was surprising how much he resembled David physically. Even his smile reminded me of David. I have seen the floor manager several times since. Each time I see him I feel a small pain in my heart.

Inconvenient History Notebook

By Richard Widmann

By the time you read this issue of *Smith's Report*, the second issue of *Inconvenient History, A Quarterly Journal for Free Historical Inquiry* (vol. 1, no. 2 [Fall 2009]), will be online. The final lineup of articles is as follows:

- *Editorial: Totalitarian Liberalism*, Richard A. Widmann
- *The Prohibition of Holocaust Denial*, Joseph P. Bellinger (reprinted here)
- *The "Nazi Extermination Camp" of Sobibor in the Context of the Demjanjuk Case*, Paul Grubach
- *Tree-felling at Treblinka*, Thomas Kues
- *David Irving and the "Aktion Reinhardt Camps"*, Juergen Graf

- *Review: The Chief Culprit: Stalin's Grand Design to Start World War II*, Joe Bishop
- *Review: The Myth of Natural Rights and Other Essays*, Martin Gunnels
- *Comment: Timothy Snyder's Limited Vision of Unity*, David Wilson

This issue takes particular aim at the "Action Reinhardt Camps" and the ongoing issue of legal persecution against revisionists.

As always we are in need of assistance. Anyone with writing, editorial, translation skills, or the desire to pay some of our bills, please contact us.

Canadian Hate Speech Law Declared Unconstitutional !!!

Yesterday as I was to finish proofing and formatting this issue of *Smith's Report* when I received a press release distributed by Paul Fromm and the Canadian Association for Free Expression (CAFÉ). It read in part:

"TORONTO, September 1, 2009: The Canadian Human Rights Tribunal is expected to finally release its ruling on the constitutional challenge of **internet censorship** brought by computer systems engineer Marc Lemire. In 2003 a complaint was filed against Lemire for hosting an internet message

board, where comments allegedly violated Section 13 of the Canadian Human Rights Act. None of the complained of material was written or approved by Lemire, yet he was forced to endure a six year costly legal ordeal to defend his Charter guaranteed rights to freedom of speech and expression.

“As part Lemire’s defense to the allegations, he challenged Section 13 and 54 of the Canadian Human Rights Act as being an unjustifiable limitation on freedom of expression and violation of the Canadian Charter of Rights and Freedoms. The Attorney General of Canada (requested by Liberal Irwin Cotler – then Justice Minister) and five interested parties intervened in the case. The constitutional challenge was heard over a four year period by the Canadian Human Rights Tribunal. [...]”

Today, at the very moment that I am wrapping up this issue of *Smith’s Report*, I receive the following note distributed via the Net by Ingrid (Rimland) Zundel.

*“Marc Lemire, a Canadian freedom of speech fighter and computer genius, has won a decisive victory against the odious Human Rights Tribunal and its political toadies. The Canadian Hate Speech Law, known as Section 13, has been today declared **unconstitutional**. This law was used against Ernst Zundel in his five-year battle to protect Free Speech on the Net.*

“Ernst’s then attorney, Barbara Kulaszka, who was instrumental in today’s victory, did most of the major legal work assisting Mark Lemire, as did former Zundel Defense Attorney, Doug Christie - and others.

“Today’s victory means that Ernst was legally harassed and hounded for more than two decades through all the various courts and Human Rights Tribunal hearings in Canada on the basis of three unconstitutional laws—the “False News”

law, (declared unconstitutional and stricken from the books in 1992), the National Security Act, declared unconstitutional after Ernst’s deportation to Germany in 2005, and now the Hate Speech law!

*“And yet, Ernst Zundel is still languishing in prison. Will it be up to him to clean up Germany’s repressive censorship laws as well? Don’t be surprised. For some time now, the German toadies protecting the Holocaust racket have been quaking in their boots!
Ingrid Zundel”*

The full story is so new it is not even available at this writing, but it is a VERY BIG STORY. You will soon be able to find it at “**Mark Lemire & Freedomsite.**”

OTHER STUFF

Now that Volume 2 of *Inconvenient History, A Quarterly Journal for Free Historical Inquiry* is published online we have announced it to journalists throughout North America and Europe. Reaction at first will be miniscule, but as new stories are developed by the Quarterly, and on the Blog associated with it, we will announce each new posting to the press throughout the West. We are still working out how to deal with publishing a hardcopy volume provisionally titled *The Best of Inconvenient History*. We had some concern early on that it might be difficult to find the kind of quality writers that we wanted to publish. To date, no problem.

The news this last week is that Carlo Mattogno has agreed to join our editorial board. This adds yet

more weight to an already substantial publication.

By the time you have this *Report* to hand the Campus Campaign will have kicked off for the new academic year. It’s going to have a new twist. Not more complicated, but more focused. You’ll get the news here, next month. Stay with me. You’re the one.

Bradley

Smith’s Report

is published by
**Committee for Open Debate
On the Holocaust**

Bradley R. Smith, Founder

**For your donation of \$49
you will receive 12 issues
In Canada and Mexico--\$54
Overseas--\$59**

Letters and Donations to:

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This work is funded entirely by people, believe it or not, who read *Smith’s Report*. If you can help me and would like to contribute via PayPal or credit card, please click here--

<http://www.codoh.com>



The Taboo Against Free Inquiry At Harvard University

Bradley R. Smith

On 26 June 2009 the *Harvard Crimson* accepted our ad which asks my two primary questions. Why did Dwight D. Eisenhower, in his *Crusade in Europe*, not mention the German weapons of mass destruction, “gas chambers”? Being a general, and having led the Allied campaign against the Germans on the Western front, it might be assumed that he would have some interest in German WMD.

The other question asked if there were an academic, someone, at Harvard who could provide, with proof, the name of one person killed in a gas chamber at Auschwitz. I took it for granted that one, among the 2,400 faculty at Harvard instructing close to 20,000 students, would respond with at least some insulting comments.

The *Crimson* does not print a regular summer edition so we would have to wait until September to see the ad run. That was okay. That morning Hernandez handed me over to Harvard advertising and I used my Visa debit card to pay for

a special deal. The ad would cost \$135 to run one time, \$500 to run five times. We're talking the *Harvard Crimson* here. I went with the \$500.



Dwight D. Eisenhower

Maybe we were in, maybe not. I more than half-doubted it. We would wait and see. I noticed that the young man in advertising who spoke to me had no interest in pre-

tending to be friendly, no interest in saying one word more than what was absolutely necessary to get the debit card info (on my budget I refrain from using a credit card—I can either pay for what I want or I can't; if I can't, I don't).

June, then July passed and we were in August and I had decided that for the new academic year I would modify the Eisenhower ad to focus on the Eisenhower question alone. I would not use the One Person with Proof question. There is a simplicity and an enigmatic quality to the Eisenhower question which is particularly attractive to me. At the same time, while it asserts nothing, it implies a great deal.

I told Hernandez that I was thinking of calling the *Crimson* to cut the text of the ad leaving only the Eisenhower question. Hernandez was against that. He didn't want to rock the boat. I felt both ways. On the one hand, as the publication date drew near, the wrong people would find what was in the original text, find it too direct, and see to it that the ad would not run.

Still, we did not want to draw attention to the text at the wrong time. In the end I decided to do nothing, to not draw fresh attention to what the paper had already agreed to run, and let events play out in whatever small role destiny had reserved for them.

It was our understanding that the ad was to run on 07 September and then daily on through the 11th. We could not find that it ran on the 7th and I was about to write it off. On Tuesday, the 8th, we began to hear that something had gone down. The president of the *Harvard Crimson*, a young man named

Maxwell L. Child, published an apology in the paper. The letter was published online on Wednesday at 12.19am. That is, Tuesday night, the night of the 8th, the day the ad ran. It looked like Mr. Child had had a long day of it. His apology read in part:

In yesterday's newspaper, The Crimson ran an advertisement that questioned whether the Holocaust occurred [the ad did not] and which unsurprisingly angered many members of the Harvard community. We did not intend to run the ad—a decision

we made over the summer when it was initially submitted. Unfortunately, with three weeks of vacation between submission and publication, that decision fell through the cracks.

[...] We recognize how sensitive a subject this is for our community and appreciate all the e-mails and letters we have received about it from concerned members of the University.

[...] And though we did seek to intervene in this case, we failed to see the process through to its conclusion.

My name is Evan Buxbaum and I'm from CNN

I was still digesting President Child's letter when, at 1:10pm that afternoon, I received an email from CNN.

My name is Evan Buxbaum and I'm from CNN. We're interested in getting a reaction from your organization about the situation that developed at Harvard University over an ad that your group placed in their campus newspaper. Below is a link from The Crimson explaining the story and I have also included the letter published by the newspaper by its president in the wake of your ad appearing in their publication. Please feel free to contact me at your convenience either by email, or give me a call here at 212-275-7800. Thank you.--Evan

I replied that I was glad to talk to him but that I have a rule of thumb.

I do telephone interviews if I am in a place where I can record the interview. I misplaced my bloody recorder a month ago and

have been too careless to pick up another. So. . . .

Otherwise I do interviews via email. I'll be glad to talk to you via telephone for some background if you wish. Off the record. Meanwhile you can usually catch me here at my desk: 209 682 5327. My cell is 619 203 3151. I'm in Baja. Sometimes the cell works, sometimes it doesn't.--Bradley

Buxbaum replied within minutes: *Thanks for getting back to me. I fully realize you may not be able to, or may not want to answer all of the following questions, but I would greatly appreciate any comment from your side of this situation. I'm looking for you to comment primarily on the concerns and confusion your organization's ad created around Harvard and the university community over the past couple of days.*

Smith: *This is the big question. Why the fuss? Because it's taboo,*

and has been taboo from the beginning. When you break a culture-wide taboo, supported in theory and practice by the State, the University, and the Press, you create a fuss. It is complicated by the fact the gas-chamber stories are at the heart of the orthodox Holocaust story. So if you question the gas chambers, you are in effect questioning the "Holocaust." "Holocaust" however is a newspeak term and in moments like this is never defined. If it is true that the Germans did not use WMD to "exterminate" the Jews of Europe, we are still left with the undeniable catastrophe suffered by the Jews of Europe. The German "ethnic cleansing" program by itself was catastrophic for the Jews. But the taboo has been founded on the "gas-chamber" story. For the professorial class to give it up now would bring shame to it as a class. So the academics pass on the taboo to their students, to the

Continued on page 10

The Myth of Natural Rights and Other Essays

By L.A. Rollins

Reviewed by Martin Gunnels

When I first read L.A. Rollins' *The Myth of Natural Rights and Other Essays*, I wasn't really sure how to react. As revisionists, we're not really used to people taking us seriously. Sure: we're used to getting harangued by little vigilantes, and we're used to a kind of fast, incestuous praise from our revisionist peers. But it is seldom that we get the sort of balanced treatment that Rollins serves up in his newly re-issued libertarian manifesto.

First published in 1983, *The Myth of Natural Rights* succeeded in confusing terribly its libertarian audience. As the introduction says, "Rollins soundly reduces hallowed libertarian axioms to phlogistons." According to Rollins, the "natural right" to liberty so fondly referenced in libertarian thought is an illusory sham. At its core, his argument is an attack on the convenient semantic elasticity of "natural." Like Roland Barthes, Rollins reminds us that what is momentarily considered "natural" is simply a product of cultural mythologization—or, as Rollins puts it, "Natural laws and natural rights are inventions intended to advance the interests of the inventors." In other words, culture tends to dictate what is "natural," and culture, of course, is subject to the whims of opinion, fad, and fancy. For Scots, it's "nat-

ural" to cut out a sheep's heart, boil it inside its own innards, and then serve it up with whiskey. For libertarians, it's "natural" for men to be endowed with certain rights.

As one might expect, Rollins proves to be no less a contrarian when turning his sights on what he calls "the sacred cow" of the Holocaust: "To many people, the six million figure is not a fact, although they call it that; rather it is an article of faith, believed in not because of compelling evidence in its support, but because of compelling psychological reasons."

Though the revisionist community has been saying this for years, it is refreshing to hear this perspective from an outsider like Rollins. To him, the Holocaust is a complex of social mythologies whose roots run as deep as any other cultural preoccupation. It is easy, then, to see why he regards the traditional tale with such suspicion. He recognizes that any mythology which requires such reflexive orthodoxy has to be propped up by a powerful vested interest, what he calls an "inventor": "Morality...is a myth invented to promote the interests/desires/purposes of the inventors. Morality is a device for controlling the gullible with words."

In other words, the Holocausters prop up the myth in order to control our beliefs on a vast assortment of topics—for example, when they

compel us, lest we should want another Holocaust, to drop a few more bombs on Lebanon, c/o Israel. Thus Rollins understands that the Holocaust is not simply the murder of six million Jews. If it were only a simple historical event, school kids would remember it about as well as they remember the capital of North Dakota. Their middle school history teachers would have simply chalked it on the board before moving on to the Kennedy assassination.

Yet the Holocaust has become a political, propagandized public memory campaign that affects people's lives all across the world, not just wherever the Simon Wiesenthal Center maintains offices (LA, New York, Toronto, Paris, Buenos Aires, Jerusalem, and—you guessed it—Boca Raton). The American-Israeli alliance, which derives its impetus from the Holocaust campaign, inflames international relations on a global scale. After all, who could disagree with Alan Dershowitz when he argues that it is the long-suffering Jews' "natural right" to have a tiny homeland carved out of the modern Middle East?

Like things that profess to be "natural," the Holocaust wraps itself in an indignant unquestionability. This is what makes it so interesting to Rollins. He writes that "American academics have reacted

to Holocaust revisionism with the same degree of open-mindedness as was displayed by the astronomers who refused to look through Galileo's telescope but nevertheless 'knew' that he could not possibly have discovered any new heavenly bodies with it." Theirs is a tyrannical rationality, because they refuse to accept any conclusions other than those they concoct themselves. If a researcher's findings fall outside their paradigm, they can simply write him off as a lunatic or a criminal or whatever. Because, as Rollins points out, the premise that "all reputable historians accept the six million figure smacks of a tautology. If [a professional Holocauster] defines 'reputable historians' to mean 'historians who have accepted the six million figure,' then what he says is, by definition, true, but also trivial because there is no reason why anyone else should accept such an obviously loaded definition."

This is a pretty insightful remark, and it's worth parsing out: if no reputable historian can make an unorthodox claim about the Holocaust and keep his reputation intact, the assertion that "no reputable historian rejects the Holocaust" is worthless. Of course, professional historians debate just about everything: they debate the Russian Revolution, the American Civil War, the Norman Conquest, and so on; yet, at the end of the day, these debating professors are allowed to keep their differing opinions and their badges of reputability. But the moment a historian ends up on the wrong side of the Holocaust, he finds his reputation tossed in the grinder. No matter how highly regarded he was before that moment, he is permanently banished from the club of reputability. Then, like magic, the Holocausters are right

again: "All reputable historians accept the six million figure." That their little club isn't shrinking says less about the strength of revisionist arguments than it does about the courage of "reputable" historians.

Not one for dogma of any sort, Rollins addresses the need to "revise" Holocaust revisionism, calling himself "a skeptic regarding both the Holocaust and Holocaust revisionism." As we might expect, he finds tons of egregious faults in James J. Martin's revisionist appeal to libertarians, "On the Latest Crisis Provoked by Revisionism," published in *New Libertarian*. Then, after flashing his revisionist

If [a professional Holocauster] defines 'reputable historians' to mean 'historians who have accepted the six million figure,' then what he says is, by definition, true, but also trivial because there is no reason why anyone else should accept such an obviously loaded definition.'

credentials (Rollins published several articles and reviews in the *Journal of Historical Review* in the early eighties) he declares that Holocaust revisionists in general, and the IHR in particular, have been "spreading falsehood." Rollins finds this a little ironic, charging that revisionists should be "setting the story straight," not simply setting up another crooked tale.

Limb by limb, Rollins proceeds to hack apart respected works of nascent Holocaust revisionism: Udo Walendy's *The Methods of Re-Education*, Austin J. App's *The Six Million Swindle*, the works of

Paul Rassinier, Richard Harwood's *Did Six Million Really Die?*, and selections from the *Journal of Historical Review*. Misquotes, mistaken identities, outright fabrications—these texts are alleged to be full of them. And, as subsequent analysis has borne out, Rollins was mostly right. Yet one wonders why, in this 1983 piece, Rollins does not attempt to revise Butz's *The Hoax of the Twentieth Century*. By this time, Rollins had obviously learned which school kids could be easily kicked around. But his revisionist readers keep waiting for the concessionary nod, the overt recognition that, despite some flaws in some revisionist texts, revisionist research had by the 1980s reached a maturity and depth not fairly represented by those few choice cuts. Unfortunately, he leaves us wanting.

But because of the scornful, precise attack Rollins then gives to the "dynamic duo" of Michael Shermer and Alex Grobman, I can easily forgive any of his text's other shortcomings. Rollins, who had been slighted by the Duo ("a self-proclaimed 'professional skeptic' and a professional Jew") in their ridiculous 2000 book *Denying History*, proceeds to dismantle that text's claim to be an exhaustive critique of revisionists. After pointing out that credible, professional responses to revisionism have been published (his examples are Pressac, Vidal-Naquet, and van Pelt), he proves that Shermer and Grobman, on the other hand, are "a whole different kettle of gefilte fish." After accusing the Duo of "hypocritical sniping," he assures us that "almost all of the fallacies they attribute to revisionists—quoting out of context, selective quotation, selective use of evidence, the 'snapshot fallacy,' mak-

ing unsupported assertions, engaging in speculation—are committed by Shermer and Grobman themselves in *Denying History*.” This, the most satisfying section of Rollins’ work, is filled with the sharp humor for which I will most remember Rollins. Any revisionist who wishes to see jerks like Shermer and Grobman have their day in court will be very pleased by Rollins’ hilarious retaliation.

Ending his section on Holocaust revisionism with a fair critique, Rollins concludes that, “The falsehoods I have pointed out suggest the possibility that some revisionists aim not to set the record straight, but to bring the record into alignment with their own precon-

ceptions. If ‘revisionism’ means bringing history into accord with the facts, as Harry Elmer Barnes put it, then some of what passes for revisionism is not revisionism at all.” Fair enough. As a revisionist, I might say the same thing. But I wouldn’t condescendingly aver that revisionists have intentionally duped “lovers of historical truth,” like Rollins does. I am nonetheless grateful to Rollins for conducting the kind of balanced, critical scholarship that revisionists must do in order to reestablish themselves as a credible alternative to the Holocausters. Indeed, he helps us clarify a goal: in order to refine our arguments and cultivate important new discoveries, we need an intelligent,

critical venue in which revisionist scholars can further develop the field; like any other academic discipline, we need a medium through which we can revise old theories and explore new ones. With *Inconvenient History*, that’s just what we’re trying to do. And I’m sure Mr. Rollins would approve.

This review was first published on the Inconvenient History blog.

You can find the book here:

Nine-Banded Books
600 Virginia Street West, C
Charleston, WV 25302

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UN Telling Hamas to Teach Gaza Children about Holocaust

On 05 October the *Independent* reported that the UN Relief and Works Agency (UNRWA) had decided that Palestinian school children should learn about the Nazis’ slaughter of Europe’s Jewish population during the Second World War as part of a curriculum component based on the Universal Declaration of Human Rights, the UNRWA says

The United Nations’ refugee agency is planning to include the Holocaust in a new human-rights curriculum for Gaza’s secondary-school pupils, despite strident opposition to the idea from within Hamas.

John Ging, a former Irish Army officer and now UNRWA director of operations in Gaza, told the *Independent* that he was “confident and determined” that the Holocaust would feature for the first time in a wide-ranging curriculum that is being drafted. Mr. Ging, a passio-

nate advocate for Palestinian civilians in Gaza who has recently faced increasingly personal criticism and even threats by elements in the Islamic faction,



John Ging

added: “No human-rights curriculum is complete without the inclusion of the facts of the Holocaust, and its lessons.”

I agree with Mr. Ging here. But then, what are the facts of the matter? Don’t ask. Don’t tell.

The draft, to be completed within weeks and then put out for con-

sultation with parents and the public, is built on the Universal Declaration of Human Rights which was agreed upon by the UN General Assembly in 1948 in the shadow of what it called the “barbarous acts” committed by the Nazis during the Second World War.

Mr. Ging added: “We want to succeed with the active support of the civilian population who want their children to be part of the civilized world and who have no interest in challenging globally accepted facts.”

Hamas spokesman Ismail Radwan last night declined to comment.

Yunis al Astal, a religious leader and a Hamas member of the Palestinian Legislative Council, said last month that it would be “marketing a lie” and a “war crime” to do so.

I don’t know that it would be a “war crime,” but. . . .

Treblinka - More Bumlings from Bomba

(Part 1 of 2)

Thomas Kues

Most of my readers are likely already familiar with the Treblinka eyewitness Abraham Bomba. In an article for *The Revisionist*, "Abraham Bomba, Barber of Treblinka" (Vol. 1, Issue 2, May 2003, pp. 170-176), Bradley Smith exposed Bomba's rather infantile mendacity as displayed in an interview made in Tel Aviv in 1979 for Claude Lanzmann's well-known 9-hour documentary film *Shoah* (1985). In this, Bomba asserted that he and fifteen or sixteen other "barbers" had cut the hair of between sixty and seventy women at the same time inside one of the gas chambers, which was moreover equipped with several benches.

According to Holocaust historian Yitzhak Arad, who bases his statements on West German trial verdicts summarized by A. Rückerl, the chambers of the first gassing building measured 4 x 4 m, whereas those of the second one measured 4 x 8 m (*Belzec, Sobibor, Treblinka...*, p. 42, 119). Bomba himself describes the room as measuring only "around twelve feet by twelve feet", (3.6 x 3.6 m) which is slightly smaller than the size of the alleged first gas chambers (*Shoah: The Complete Text of the Acclaimed Holocaust Film*, Da Capo Press 1995).

It is obvious that neither a 4 x 4 m nor a 4 x 8 m chamber would have offered a feasible working condition for Bomba and his colleagues. Furthermore, Bomba re-

veals in the film that after he and the other members of the haircutting commando had left the chamber, the women and children still inside were gassed with an astonishing quickness:

"After we were finished with this party, another party came in, and there were about 140, 150 women. They were all already taken care of, and they



Abraham Bomba

told us to leave the gas chamber for a few minutes, about five minutes, when they put in the gas and choked them to death. (...) [We waited] outside the gas chamber and on the other side. Well, on this side the women went in and on the other side was a group of working people who took out the dead bodies—some of them were not exactly dead. They took them out, and in two minutes—in one minute—everything was clear.

It was clear to take in the other party of women and do the same thing they did to the first one." (Shoah, p. 106)

Thus, within merely 6–7 minutes, the 140–150 people inside the chamber were not only gassed, but also dragged out of the chamber, one and all. It hardly needs to be said that this is radically impossible. Such a scenario is only possible if the "victims" left the "gas chamber" on their own feet, still alive after having been showered or deloused instead of poisoned.

While the statements made by Bomba in *Shoah* are enough to destroy the credibility of this witness, he made many other absurd and interesting claims that were never shown to the movie viewers. Of the long interview done by Lanzmann, only a portion was included in the finished movie. Thanks to a fellow revisionist researcher I have recently come by a transcript of the full interview. This 73-page transcript is available online at the website of the United States Holocaust Memorial Museum. In the present two-part article I will scrutinize these additional statements by A. Bomba on the "pure extermination camp" Treblinka.

Bomba's Personal Background

Abraham Bomba was born in Germany in 1919, but at an early age his family moved to the Polish town of Czestochowa where he

worked in a barber shop and in 1940 married. One of his brothers was deported to Treblinka together with his family on the first transport from Czestochowa on September 22, 1942. Bomba himself, with his wife, infant son, mother and a 12-year-old brother were sent to Treblinka with the second transport which left "the day before Sukoth" (Interview transcript, p. 18). In 1942 the Sukkot holiday fell on October 6, although Bomba mentions September rather than October (p. 20).

The trip to Treblinka reportedly took 24 hours (p. 22). The date of October 5 is indicated by Arad (p. 393) as the last day of deportations from Czestochowa. In Treblinka, all of Bomba's family except himself was supposedly gassed on arrival. Unlike most Jewish Treblinka witnesses, he did not participate in the prisoner revolt and mass escape on August 2, 1943 but escaped with two other inmates after having spent three months working in the camp (p. 32).

Bomba's much older brother was deported with his wife to Auschwitz from France in 1943. His sister survived the war and later lived in Paris. In 1949 Bomba migrated to Israel, but due to his wife's severe illness he left for the United States in 1950 and stayed there for 28 years. During the Düsseldorf Treblinka trial of 1964-65, Bomba appeared as a witness for the prosecution (p. 71). On September 17, 1978, he and his family migrated to Israel once more. In Tel Aviv he continued working as a barber (one might think that his traumatic Treblinka experience would have made him change his profession, but this was apparently not the case).

"B[omba]. I like Israel and I

worked very hard for Israel.

C.L.[anzmann]. Yes?

B. Yes. In organizations, in the *Histadruth*, and even before the war. I was an active member in the organizations.

C.L. You mean before the war, the Second World War?

B. Yes, before the Second World War. I was active in the Zionist organizations.

C.L. And you were a Zionist?



Claude Lanzmann

B. Yes." (p. 2)

Histadruth or *Histadrut* is a Jewish trade union in Israel, which Bomba supposedly joined after migrating there. The fact that Bomba, even before the war, was a dedicated Zionist provides a reason for his false accusations against the Germans: without the alleged gas chamber mass murder there would likely be no "very, very nice country of Israel" that is "very good especially for Jewish people" (p. 3).

Arrival at Treblinka

At the square in Treblinka where the deportees were received and divided into men and women, Bomba was separated from the other members of his family, who were taken through a "big door" and from there supposedly to the gas chambers to be killed. Abraham

was picked out with 20 or 22 other men to tidy up the reception square before the arrival of the next transport:

"After the arrival of every transport it was almost the same thing. There was screaming and hollering from those places where they went in, especially the women, it was impossible to have your mind straight, because all the hollering was in your ears and in your mind. But, like I said, in one second or one minute, everything was quiet. Then they told us to make clean the whole place (...) That had to be done in minutes." (p. 26)

Bomba describes the scenery of the reception camp as follows:

"There were no trees, there were barracks; one barrack on the left side where the people went in, and on the right side there was another barrack but we didn't go into it. What we saw was a well, where they used to take water out to drink. So at that time there was a well, and some of the people from the transport had an idea what was going on, because you could also smell it a little bit, something was wrong with the smell, like burning meat or the smell of chalk or other things. It happened that people jumped into that well. It happened also in my transport." (p. 25)

The Jews selected for work not only jumped into wells, according to the witness they also committed suicide in droves. Their bodies from the suicides were taken to a large burning pit near the so-called "Lazarett" and burned there (p. 29). This caused the nauseating stench of burning bodies to pervade the air in the camp. Bomba notes that not only corpses, but also clothes and papers were burned at the same site (p. 34).

At first, Bomba was set to work

as a member of the *Sortierungskommando*, which sorted the clothing and other belongings of the victims in a couple of barracks near the reception camp (p. 29). Four weeks after his arrival, however, he was picked out to work as a barber, and in turn selected a number of professional barbers whom he knew from Czestochowa (p. 54). The men, numbering 16 or 17 in total, were led along the pathway supposedly known as the "Road to Heaven" to the part of Treblinka called "Treblinka 2" by Bomba and the "Upper Camp" or "Totenlager" by other eyewitnesses, where the alleged gas chambers were located:

"That was the first time that somebody working in Treblinka 1 came into Treblinka 2, where the gas chambers were, and walked out from the gas chamber alive and not be (sic) carried out as a dead man." (p. 61).

According to Arad (p. 109) the hair cuttings in the Aktion Reinhardt camps began in September or October 1942, which is slightly earlier than implied by Bomba's account.

The Gas Chambers

When Bomba and the other barbers were led to Camp 2 it was the first time they witnessed the gas chambers—or "gas chamber". Only once during the interview does Bomba mention the plural form of the word, and he never explicitly states the number of chambers. At the time in question—late October or early November 1942—the alleged first gas chamber building had supposedly been taken out of operation and replaced with a large concrete building containing either

10 or 6 chambers, each measuring 4 x 8 m. The new building was inaugurated in the middle of October (Arad, pp. 119-120). At the same

They took the women in, they undressed themselves and we were supposed to do a job. They didn't know they were going into the gas chamber. They didn't know they were in the gas chamber.

time, the old gassing building was converted into a tailor's shop (!). This means that the dimensions of the gas chamber stated by the witness, 3.6 x 3.6 m, are in contradiction with established historiography.

As already mentioned, Bomba claims that the female victims had their hair cut *inside* "the gas chamber":

"They took us to the place—we had never been over there, no one from Treblinka where we were, at our place, ever went across that big door going in to what we knew already was the gas chamber. They took us over there and we cut the women's hair. That was another thing that was horrible. Unbelievable. They took the women in, they undressed themselves and we were supposed to do a job. They didn't know they were going into the gas chamber. They didn't know they were in the gas chamber. They knew there was a little place called the barber's shop where they would have their hair cut, afterwards they would have a shower and everything would be finished and they would be back to work." (pp. 29-30)

Later in the interview Bomba describes the walk to the gas chamber area in more detail:

"B. (...) Going in they had put some benches, where the women could sit so they would not have the idea that this was their last way, the last time they were going to live or breathe or know what was going on.

C.L. Can you describe how the gas chamber looked?

B. It looked like a simple room, closed from 2 sides with an opening on the other sides, like a door from this side and a door on the other side. But on these [other] 2 sides there was no door, nothing. At the ceiling there was like a shower head, to give the idea that the women going into the gas chamber were taking a bath—not that from the shower head poison gas or chankali(?) [read: cyankali] or other things were going to come in." (pp. 54-55)

Many of the Aktion Reinhardt eyewitnesses make it clear that the SS camp staff made extraordinary efforts to trick the deportees into believing that they had arrived in a transit camp: propaganda posters were put up, "deceptive" speeches were held, soaps handed out, etc. Bomba here makes an interesting contribution to the "historiographical" picture of the Treblinka transit camp "deception" by informing us that the Germans had provided benches for the female victims—whether they were inside the chamber or outside it on the "Road to Heaven" is not really clear due to Bomba's less than perfect English—in order to provide them with a false sense of comfort.

In fact, the whole notion of cutting the hair of the female victims makes little or no sense within the

context of assembly line mass killings. As has been pointed out by the pseudonym DenierBud, the cutting of the hair of 1,000 women would result in approximately 100 kg of hair (<http://www.holocaust-denialvideos.com/treblinka-sources.html>). We should recall here that the valuables (money, jewels, and precious metals) confiscated from the *Aktion Reinhardt* deportees amounted to a total of 178,745,960.59 RM (Arad, p. 161). Does it really sound reasonable that the SS would have instituted a bottleneck—the hair cutting—into the mass killing procedure just in order to gain some hundred tons of hair, that easily could have been procured from other sources? On top of this, Bomba has it that the SS found it a good idea to cut the hair inside the gas chambers. A bottleneck willfully placed in a bottleneck! On the other hand, hair cutting makes perfect sense as part of a delousing procedure.

Clearly smelling a rat, Lanzmann repeatedly asks his interviewee for how long a period the hair cutting was done inside the gas chamber, but Bomba misunderstands the question, believing that Lanzmann is asking how long it took to cut the hair. Finally Lanzmann asks for how many weeks he worked in the gas chamber, to which Bomba replies "about a week or ten days". After that, the SS decided to have the hair cut in a separated part of the undressing barrack (p. 68), a claim consistent with established historiography (Arad, p. 109).

What Bomba has to say on the subject of the murder weapon is nothing less than astounding:

C.L. When they were already inside the gas chamber and the room was closed and the gas was sent [in], did you hear anything?

B. It was not the sort of thing you ask to hear. It was not only that you heard it, but people from outside, the Polish people for kilometers around could hear the screaming and choking that was going on

Finally Lanzmann asks for how many weeks he worked in the gas chamber, to which Bomba replies "about a week or ten days".

for a number of seconds, even 1 or 2 minutes, until everything was quiet.

C.L. It was so short? No more than 2 minutes?"

B. No, that is as short as it was, because when in Treblinka they stopped giving [...] other kinds of poison things to gas them, they had a pump pumping out the air from the chamber. Naturally, without air the women had to be choked and fall on each other to catch the breath from each other. But it was impossible, and in a very short time, maximum 2 minutes, they were all quiet until the other door opened up; because the Nazi was looking through a little hole to see what was going on, whether they were still alive or dead, to give the

order to take them out of the gas chamber.

C.L. But I thought the Jews were killed with carbon monoxide gas from a motor.

B. That happened at the beginning. After that they stopped it because it was expensive. It cost money and it was very hard to get through to them (sic). At the last time they pumped out the air from the chamber.

C.L. You are sure of this?

B. I am pretty sure. And I know about it, I was there and I saw it. I was inside and not many people—maybe 2 or 3 of the people who worked in the second part of Treblinka are still alive. I was one of them, I know, I was there and I saw that." (pp. 65-67)

Not only are the screams heard kilometers away and the 2 minutes required to kill the victims patently absurd (and the latter statement contradicted by numerous other witnesses), but here Bomba has the audacity to resurrect the bogus atrocity propaganda of the (technically less than feasible) Treblinka "vacuum chambers", thirty years after this claim was thrown down the memory hole together with the "steam chambers" in favor of engine exhaust gas being used as the killing agent (cf. J. Graf, C. Matogno, *Treblinka...*, pp. 47-76). It should not surprise us that Lanzmann did not include this portion of the interview in the finished film.

[Part 2 of this article will appear in SR 167]

"If certain acts and violations of treaties are crimes, they are crimes whether the United States does them or whether Germany does them. We are not prepared to lay down a rule of criminal conduct against others which we would not be willing to have invoked against us."

-- **Justice Robert H. Jackson**, Chief Prosecutor, Nuremberg War Crimes Trials

The Taboo Against Intellectual Inquiry at Harvard University Continued from page 2

press, and to our Congressmen who exploit the story to fund the U.S. alliance with Israel.

As you say, this story can go off in many directions, none of which the professorial class, as a class, is willing to enter.

Buxbaum: Are you actively attempting to place these ads in campus papers around the country? And if so, has there been much other blowback?

Smith: I am just getting around to it. We cut the deal with *The Crimson* in July, if memory serves me well. [In this instance I was off about the date, and I misjudged Buxbaum's question. He was thinking of the ads I had placed in the spring and summer at the end of the last academic year, while I had in mind only the new academic year which had begun with the Harvard run.]

Buxbaum: How about at Harvard? Have you heard anything from the university? The paper?

Smith: No. Well there have been a few emails from students (I suppose), generally negative but nothing terrible, nothing unusual or interesting.

Buxbaum: They claim to be returning the money you paid for a week's worth of time in the paper. Have you received a refund and was it the full amount?

Smith: No. But they only made the decision to censor the ad a day ago. I expect them to do the right thing about the money.

Buxbaum: They also claim that they decided not to run the ad prior to their summer break and somehow it 'fell through the cracks' and wound up being printed anyway. Were you aware of this?

Smith: No.

Buxbaum: Again though, I'm really looking for you to give me your side of this story. I understand this topic can branch into a variety of directions, but I'm really just hoping to get your opinion about the commotion your ad prompted and the fact that the *Harvard Crimson* is claiming that the publication of your notice was a mistake. Thanks again for your time and I really appreciate your contribution to this story. The sooner you can get back to me, the sooner I can update the story with your additions. Evan

Smith: Anything else, get in touch. The story is too new for me to have much concrete information about the story itself. -- Bradley

And that was it with the CNN interview. For my purposes, and I believe for our purposes, I did it just about right. Time was of the essence, as they say. He asked, I replied, and it was over in ten, fifteen minutes. That's what we call working on a deadline.

Here are the main ideas that Buxbaum included in his 720-word article. The article featured a photograph of chimneys at Auschwitz in a beautiful green setting, and included standard boilerplate about

5.5 million Jews and others being exterminated by the Germans.

(CNN) -- Harvard University, one of America's premier academic institutions, is coming under fire for running an advertisement in its campus newspaper questioning the reality of the Holocaust.

Recently named for the second straight year as the No. 1 school in *U.S. News & World Report* rankings of American colleges, Harvard is known for its rigorous scholarly standards and prestigious reputation.

[...] The ad, paid for by Holocaust denier Bradley R. Smith and his Committee for Open Debate on the Holocaust, primarily raises questions about then-Gen. Dwight Eisenhower's account of World War II and the existence of Nazi gas chambers.

[...] Smith said he is not surprised by the reaction because "it's taboo, and has been taboo from the beginning. When you break a culture-wide taboo, supported in theory and practice by the state, the university and the press, you create a fuss."

[...] Bernie Steinberg, president and director of Harvard Hillel, a Jewish campus organization, said on Wednesday that the advertisement was "obviously a shock to see."

Harvard Hillel's student president, Rebecca Gillette, circulated a letter saying she thought the situation was being appropriately addressed. "The fact that organizations and individuals like that publicized in this advertisement still exist today is frightening and disturbing, but unfortunately it seems

that Holocaust denial will persist for years to come," she said.

Robert Trestan, civil rights counsel for the Anti-Defamation League of New England, said Smith and his organization have placed ads in approximately 15 college papers around the country so far this year. He said he finds it shocking that such an advertisement would fall through the cracks, as Child said.

"Would an ad that questions whether the world was flat or that slavery never happened in America have fallen through the cracks?" he asked.

He said his organization will continue to work with college newspaper editors to educate schools that they don't have an ob-

ligation to publish questionable advertising.

Buxbaum printed what was for me the key paragraph in my reply to his questions.

"Smith said he is not surprised by the reaction because 'it's taboo, and has been taboo from the beginning. When you break a culture-wide taboo, supported in theory and practice by the state, the university and the press, you create a fuss.'"

As the CNN story began to be picked up by media in New England, around the country, and then in Europe and Latin America, as well as by what became a sea of Web pages and blogs, this para-

graph by Smith was oftentimes printed. That paragraph was my core message for the folk, and for the press. My motto is "keep it simple."

Here in the office we still had no idea that afternoon how big the story was going to be, but we knew we had a story. A revisionist story is exactly what those who work for the Holocaust Marketing Industry (Holocaust Inc.) do not want to have to deal with. Here was one they could not deal with. Why did Eisenhower choose not to mention gas chambers, and why can no academic risk naming, with proof, one person who died in a gas chamber at Auschwitz?

Obligations of the Press: Why Publishing Tuesday's Advertisement Was Inappropriate

That night at 10.16, the *Crimson* staff published its own letter online titled "Obligations of the Press."

The letter noted that the CO-DOH advertisement offended large segments of the campus, that such questions should never appear in the pages of a college newspaper, that the text of the ad contradicts the values of Harvard, that it promotes hate and puts into jeopardy "the psychological and emotional well being of others in the Harvard community."

"While Holocaust survivors are often traumatized for life as a result of the horrors they have endured, it is a well-known fact that their children and even their grandchildren also frequently suffer bouts of post-traumatic stress disorder, anxiety, and depression. Denial of the Holocaust can trigger such terrible

episodes in those who must deal with its memory on a daily basis. Tuesday's advertisement, though the result of a mistake, was inappropriate for its potential to reopen the wounds of the past for the victims of the present."

The letter ends with the *Crimson* staff urging that the *Crimson* and other college newspapers never print such content again.

I replied to the letter by the *Crimson* staff and copied my reply to Harvard faculty, Harvard student organizations, and to the press and to journalism and history faculties nationwide.

**The Harvard Crimson --
Don't Ask, Don't Tell
Journalism**

[...] The letter from the *Crimson* staff observed that "the advertisement offended large segments of the campus," and that "we believe this item should never be found in the pages of a college newspaper."

Why? Because the questions "promote hate and could actually jeopardize the psychological and emotional well being of others in the Harvard community."

What others? Was the psychological and emotional well being of the Palestinians at Harvard jeopardized? The Lebanese, the Syrians, Egyptians or the Iraqis? How about the Koreans, the Japanese, the Chinese? The Brazilians, Argentines, the students from Liberia and Uganda?

How about students of German descent at Harvard? Who at the *Harvard Crimson* has ever ex-

pressed concern about the psychological and emotional well being of Germans? Let's not joke around. If the accusation is against Germans, it's good to go. Decade after decade for more than half a century. It is taboo to question the gas-chamber accusation. Not to deny it, but simply to question it. Issues of psychological and emotional well being be damned. No time for that. We're talking about Germans here.

Following the lead of Harvard faculty, which is only natural, the *Crimson* staff writes: "We hope to see The *Crimson* and other college

newspapers refrain from printing similar content going forward."

The staff of the *Harvard Crimson* has stated it clearly. The "obligation" of the press with regard to the gas-chamber question is:

Don't ask. Don't tell.

Some of us feel a different obligation. Ask. If you get an answer you believe is reasonable, tell others. That is—do ask, do tell. It's called a free exchange of ideas. It's a concept that makes the same promise to those who believe what the *Crimson* staff believes about the gas-chamber story that it makes

to those who question what the *Crimson* staff believes about the gas-chamber story. That promise is to shine the light of day onto the question and to reveal what is there without fear or favor.

Light has no interest in fear, no interest in favor. The one interest of light is to reveal clearly that which it is bathing in its own essence.

I distributed this letter widely at Harvard and to the national press. Then two more reporters were on the line.

WCVBNEWS@BOSTON-CHANNEL.COM

The "advertisement [...] was submitted by Bradley Smith, founder of the Committee for Open Debate on the Holocaust. Text within the ad asked readers to "provide, with proof, the name of one person killed in a gas chamber at Auschwitz."

[...] "The Holocaust has been turned into a newspeak term," said Smith, when reached by phone in his Baja, Mexico, office. He cited "the constant reduction in the estimated death total at Auschwitz from [here the reporter made an

error, changing my "4" million to] 2 million to 1 million to 700,000 and so on," as an example of what he claims is an over exaggeration. As to the outrage on the Harvard campus over the ad, Smith replied,

"I made no statement of fact in the ad. [Harvard is] inferring all statements of fact. Any academic at Harvard could tell me I'm wrong, but they haven't."

[...] "The point is to address students and faculty who are responsible for protecting the story and knowledge of the Holocaust

directly. I feel like I'm going to the heart of the beast," said Smith.

[...] Harvard's Jewish community, upon hearing news of the ad, immediately requested a published apology, said Harvard Hillel President Rebecca Gillett. She said she was glad to see the paper take responsibility for its actions, referring to Child's letter.

Requests for further comment from Harvard *Crimson* staff were not returned.

The Boston University Free Press

The "Harvard *Crimson* ran an advertisement Tuesday questioning the use of gas chambers during the Holocaust. The advertiser, Bradley Smith, said his ad asked for the name of a victim of the gas chambers as proof they were used, intending not to deny the Holocaust, but to provoke debate on what he called a 'taboo' subject.

"For me, it's a free speech issue," he said. "Open debate on the Holocaust is banned by the professorial class in America. This question makes the same promise to those who believe as to those of us who doubt," he said. "A free exchange of ideas in the light of day."

"College of Communication Dean Tom Fiedler said, 'It is absolutely incumbent [upon the *Crimson*] to understand how this error

occurred and put some procedures in place so this would not happen again,' he said. 'The ad must have come up in proofs. I would assume someone was responsible for reading these proofs. I don't think that any people here are deniers of the Holocaust, so I'm not really sure where [Smith] was going with that,' he said. 'The idea behind it might have been good, the promotion of the free exchange of ideas,

but he might have chosen a topic where ideas could be exchanged more freely.'

"[...] Sophomore Abby Schachter said the paper needed to issue an "explicit" apology. "Ultimately, she said she thinks the ad overstepped the bounds of speech and what is acceptable at Harvard,

which she said 'prides itself on being a place for open debate.'

"Whether or not he intended it to explicitly deny the Holocaust is beside the point,' she said. "These things happen in the world. People are very open to discussion here but some things are just [off-limits]."

Ms. Schachter, without being aware of it, is following the lead of the dean of the College of Communications at Boston University, Tom Fiedler. That is how the ideal of a "free press" is taught on the American university campus. A free press is a wonderful thing, but some things are just off limits.

IvyGate, the Ivy League Blog That Covers News and More at Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton and Yale.

Within 24 hours of the CODOH ad being published in the *Crimson*, the story was being reported in such international venues as the Associated Press and Israeli Y-net, which is the English-language sister-site to Ynetnews, Israel's largest and most popular news and content website. A good number of these outlets quoted the key passage from the CNN report.

When you break a culture-wide taboo, supported in theory and practice by the State, the University, and the Press, you create a fuss.

The story ran in the *Washington Examiner*, *The New England Newspaper and Press Association*, the *Jerusalem Post*, and in *El Pais* which is published in Madrid but distributed throughout Latin America. It was published in the Portuguese language *O Globo* in Brazil and in the *Jewish Journal*, and began to be discussed, oftentimes with outrage but sometimes thoughtfully, on Internet Web pages and blogs.

There was so much going on that I missed one small but, as it turned out, key story. It was published on a Website called: *IvyGate, the Ivy League blog, covers*

news, gossip, sex, sports and more at Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton and Yale.

The story was published on September 8, 2009, at 10:42 pm—that is, on the very evening of the day that the CODOH ad ran in the *Crimson*. The story featured a strong portrait of Adolf Hitler (rather than me), and the renowned photograph of Eisenhower visiting Ohrdruf with Generals Bradley and Patton. The generals are pictured viewing 10-12 cadavers lying on the ground. The IvyGate story read like this.

"Today's *Crimson* featured a neat little open letter from Bradley Smith, founder of the Committee for the Open Debate on the Holocaust. Yep, it is exactly what it sounds like. A group that questions the existence of the Holocaust.

"Bradley Smith, the founder of the organization that placed the ad, is a known Holocaust denier who has been identified for his hiding behind the veil of free speech in America. Here's his coolest quote:

"[...] Really, economic times are hard—Harvard knows that—but the *Crimson* business board is really opening the flood gates with this one. Not only is the Harvard

Hillel pretty serious about not ignoring Jewish history, but to be frank, their student body is pretty aware of the sensitivity of certain issues.

"Seriously, the First Amendment is awesome, but the *Crimson* might as well run a full page for the Imperial Klans of America on that campus. (Yeah, that's the real link. I'm on some sort of list now I think. [expletive deleted] the Harvard *Crimson* Business Board for making me reckon with freedom of speech!")

"[...] **JUPDATE:** Max Child, President of the *Harvard Crimson*, published an apology. Evidently it was some sort of crazy accident. They even gave the ad money back to Mr. Hates-the-Jews. Nice cover-up, dude. Just kidding. So not only did the *Crimson* run the ad, they ran it directly opposite an announcement from the Kennedy School of Government's forum on 'The Right Thing To Do.'"

So it was in substantial part due to the work of the IvyGate blog, reaching immediately its audience at Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton and Yale, that New England media and most likely CNN first

discovered the CODOH/Harvard story.

But there is a pretty twist to the IvyGate story that confirms the

academic taboo against free inquiry regarding the Holocaust story.

Déjà vu. The Website of Dr. Judith Apter Klinghoffer History News Network

On 21 September Dr. Judith Apter Klinghoffer posted remarks on her blog about the CODOH/Harvard story. It's of some importance that you know who Dr. Klinghoffer is.

Dr. Judith Apter Klinghoffer taught history and International relations at Rowan University, Rutgers University, and the Foreign Affairs College in Beijing, as well as at Aarhus University in Denmark where she was a senior Fulbright professor. She is an affiliate professor at Haifa University. Her books include *Israel and the Soviet Union*; *Vietnam, Jews and the Middle East: Unintended Consequences*; and *International Citizens' Tribunals: Mobilizing Public Opinion to Advance Human Rights*

Dr. Klinghoffer's widely read blog on History News Network is called *Déjà vu*. History News Network is the Website created "For Historians, By Historians." It is the Website that banned me from any and all exchange with their scholars, and then deleted everything I had posted on HNN over the previous two years (though they left the posts that criticize my now-vanished posts) because I question the German gas-chamber story.

Anyhow, on 21 September Dr. Klinghoffer used the IvyGate blog to inform her readers about the CODOH/Harvard story.

**HARVARD CRIMSON
PUBLISHES HOLOCAUST
DENIAL AD AGAIN**

"Those working for the Harvard Crimson must have a weakness for 'courageous' holocaust deniers. They published an ad by a well known Holocaust denial group raising questions about then-Gen. Dwight Eisenhower's account of World War II and the existence of Nazi gas chambers.

"When Adam Clark Estes exposed them on Ivygateblog, Max Child, President of the Harvard Crimson, responded with an apology.



Dr. Judith Apter Klinghoffer

(Such a happy face, yet she calls me a "low life." How can that be? Maybe I should take a closer look at myself.)

"It was all a 'crazy mistake.' He even returned the money.

"The trouble is that it was not the first time that the low life succeeded placing such an ad in the Crimson. He did so also in the early 1990s and he even succeeded

placing such an ad in other college papers, including that of Brandeis.

"Then, the ad was timed to coincide with Steven Spielberg's" Schindler's list. This time I assume it has to do with the upcoming visit of Ahmadinejad.

"Of course, this time it is different. This time, Ahmadinejad is not given an IVY platform from where to spout his poison. You see, the Jews you can safely ignore but not so the Iranian diaspora. What can I say? As always, I am sure the parents of Harvard students, especially Jewish ones, must be delighted that their hard earned money is so well spent."

But here's the kicker for this much-published historian with an international reputation for knowing what she's talking about, and the darling of History News Network. She was not content to reprint exactly what had been published by IvyGate, after all she's a much-published historian, but chose to add information on her own. One bit she added was a link to the Webpage of the Dwight D. Eisenhower Memorial Commission. There her link led directly to an article titled "Ike and the Death Camps." Without going on about it, here is one claim made early on in the article on Ike.

Although the Americans didn't know it at the time, Ohrdruf was one of several sub-camps serving the Buchenwald extermination camp, which was

close to the city of Weimar several miles north of Gotha. Ohrdruf was a holding facility for over 11,000 prisoners on their way to the gas chambers and crematoria at Buchenwald.

Professor Klinghoffer is forwarding the story for her student readers that Buchenwald was an “extermination camp” that employed “gas chambers” to do its exterminating. This stuff is okay for the professors, they have inter-

nalized it, but for students it’s regressive and damaging. How can I inform Dr. Klinghoffer of this? I’m banned from HNN.

There is only so much I can report on the CODOH/Harvard story here. I’ll wind it up with my letter to the President of Harvard University, Drew Faust.

As Harvard professors are much smarter than professors on other campuses, I would be surprised if one were to take a chance to re-

spond publicly in defense of the Office of the President and Ms. Faust. Harvard professors understand, or at least have an inkling of, what they are standing on as they continue to stand on the gas-chamber story and the “unique” monstrosity of the Germans. They understand that they are about to fall through to the bottom, to the place where truth counts, no matter how shameful it is.

Smith Writes to President Drew Faust, Harvard University

**President Drew Faust
Office of the President
Harvard University
Massachusetts Hall
Cambridge, MA 02138 USA**

05 October 2009

Dear President Faust:

It is apparent that Harvard faculty supports a strategy of refusing to ask questions about WWII German weapons of mass destruction (gas chambers). It is equally apparent, by its silence, that Harvard faculty has found that it is not right to question the “unique monstrosity” of the Germans, and that they will not support Harvard students who might be disposed to a free exchange of ideas on either matter. Does the Office of the President support that taboo? I have heard nothing to suggest that it does not.

On 08 September the Harvard Crimson printed my advertisement asking why General Dwight D. Eisenhower, in his *Crusade In Europe*, chose (chose!) to not mention the WWII German weapons of mass destruction, the “gas chambers.” The ad asked: “Why not?”

The ad also asked that a professor, someone, at Harvard University provide, “with proof, the name of one person killed in a gas chamber at Auschwitz.”

On 09 September Maxwell L. Child, President of the Harvard Crimson, felt it necessary to apologize for having run the



President Drew Faust

advertisement, saying that the text “questioned whether the Holocaust occurred” (it did not) and that it had angered many members of the Harvard community. The Crimson staff then published a letter stating “we believe this item [these ques-

tions] should never be found in the pages of a college newspaper.”

No member of the Harvard faculty attempted to answer either of my questions, and there is no evidence that any member of the Harvard faculty supported student journalists at The Crimson who had been in favor of publishing the ad. When the emails, telephone calls and letters poured in to The Crimson from on-campus and off-campus special-interest groups, Harvard faculty played out the role of “bystander,” allowing Crimson journalists to hang and twist in the wind.

President Faust: why do you believe no academic at Harvard is willing to respond to two simple questions about German weapons of mass destruction? Why do you believe Harvard faculty is unwilling to support Crimson journalists who favor a free exchange of ideas on the matter? Does the Office of the President support what appears to be a taboo at Harvard that prohibits questioning the orthodox (the State) position on German weapons of mass destruction?

Do you not think it right for Harvard students to be aware of the

fact that Dwight D. Eisenhower chose (chose!) to not mention gas chambers in his Crusade In Europe? That Winston Churchill, in his six-volume History of World War II, chose to not mention gas chambers? That Charles de Gaulle chose to not mention German gas chambers in his Memoirs? That when Israeli Prime Minister Benjamin Netanyahu addressed the UN General Assembly only last month to proclaim that the Wannsee Protocols contained "precise" information on the extermination of the Jews, that those who produced those Protocols chose to not mention gas chambers? How "precise" does Harvard faculty believe that is? Exactly?

Perhaps you believe it is "hateful" to ask critical questions about German weapons of mass destruction. If that is so, you must view the asking of such questions as a moral issue. I see it as a moral issue myself, but from what I believe is a different perspective. I believe it is immoral to suppress intellectual freedom at Harvard, as it is to suppress it anywhere. I believe it immoral for Harvard (or any) faculty to not come to the aid of students who have opted for a free exchange of ideas and a free press. That it is immoral for Harvard faculty to exploit taboo to forbid students to question a charge of unique monstrosity routinely made against others.

Harvard faculty has the right to be skeptical of every revisionist argument that questions German weapons of mass destruction. Skepticism is not a sin. Revisionists are skeptical of the orthodox claims about German WMD and have published a good deal of material to illustrate why they are skeptical. To my knowledge, no Harvard professor has published one paper in one

peer reviewed journal illustrating where a core revisionist text about German WMD is worthless. The skepticism of Harvard faculty, then, only reveals its credulity.

President Faust: do you believe it right that the Office of the President should allow and even encourage taboo to trump intellectual freedom at Harvard? That taboo should be used to forbid an open debate in student publications on the question of the German use of weapons of mass destruction? If so, how am I to distinguish a member of your faculty committed to this particular taboo from a member of a South Seas cargo cult committed to some other taboo? His trousers?

Thank you for your attention.

Bradley R. Smith, Founder
Committee for Open Debate on the Holocaust
PO Box 439016
San Ysidro, California 92143
Desk: 209 682 5327
Email: bradley1930@yahoo.com
Web: www.codoh.com

NOTE: I will copy this letter to some of your colleagues and to others who I believe might find it interesting.

(I copied this letter to Harvard administration, faculty, and student organizations, to media nationwide, to some 2,500 professors of history and journalism across the country, and to 14,000 German-Americans.)

Harvard faculty is being very thoughtful, very careful. None has come to a public defense of his President. Of course, that is the best road for the professors to take. Let

it die a natural death in a universe of silence. So long as you rule the universe in which you live, you can choose to do that. It's my work to break into that universe, to encourage others to break out of it.

Please help me.

Bradley

Smith's Report

is published by
**Committee for Open Debate
on the Holocaust**
Bradley R. Smith, Founder

**For your contribution of \$39
you will receive 12 issues of
*Smith's Report.***

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Post Office Box 439016
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This work is funded entirely by people who read *Smith's Report*.

If you can help please go to
<http://www.codoh.com>

Smith's Report



No. 167

Challenging the Holocaust Taboo Since 1990

December 2009

Anti-Defamation League and Hillel Join Forces to Go “*Mano a Mano*” with Smith

The ADL, with its yearly budget of \$50 million dollars, has found it necessary to team up with Campus Hillel, representing Jewish students on more than 500 colleges and universities, to stop the CODOH Campus Project.

This ADL/Hillel concordat has published a 33-page, 10,500-word manual advising student journalists on how best to keep Smith out of campus newspapers, and how best to suppress and censor any exchange of ideas with any revisionist. The title of this paper is:

Fighting Holocaust Denial in Campus Newspaper Advertisements: A Manual for Action

The Manual makes it clear that its publication is in direct response to the CODOH Campus Project. We have published ads on 27 campuses around the country this year, the final straw for ADL/Hillel being the run in the *Harvard Crimson* that was picked up by CNN and taken around the world.

The Manual is divided into four primary Sections, with an introduction and two major appendixes. The introduction is

signed by Abraham H. Foxman, National Director of the Anti-Defamation League, and Wayne L. Firestone, President of Hillel: the Foundation for Jewish Campus Life.



Wayne L. Firestone

I can't publish the entire Manual here, but I will give you the heart of it in excerpts.

SECTION I. What is Holocaust Denial?

Surprisingly (not), we learn that Holocaust denial is a form of anti-Semitism suggesting that “Jews have pulled off a scam of monumental proportions, conv-

incing virtually the entire world of a catastrophe that never really happened [...] that Jews have manipulated the media, the academic community, and governments—even the German government [...] that Jews were motivated to create such a scam out of greed, arrogance and a lust for power.”

Now that we have been introduced to what Holocaust denial really is, we find:

Bradley Smith and Holocaust Denial on Campus.

Here the Manual gives us a few words on the history of CODOH since the 1980s, then turns to the Campus Project of 2009. Smith asks why “prominent historians do not answer his request to provide, with proof, the name of one person who was killed in a gas chamber at Auschwitz. In one ad he claims to have asked this question to more than 2000 scholars [it's now about 4,000] and that none provided a satisfactory answer [I wrote “no” answer]. He implies that there is no answer and that the Holocaust is a fraud.”

“In one of Smith's early ads from 1992, he dismissed eyewitness testimony as ‘ludicrously unreliable,’ claimed that Nazi confessions were obtained through

‘coercion, intimidation and even physical torture,’ [...] In 2006, Smith attended the infamous Iranian Holocaust denial conference, where he claimed that American professors are purposely obfuscating the issue of the ‘Holocaust Question.’”

**SECTION II.
Holocaust Denial, Campus Newspapers, and the First Amendment.**

This section of the Manual makes the case that no college newspaper is legally obligated to “print ads from Holocaust deniers or other haters...” I agree. Refusing to run one of my ads is not censorship under the First Amendment. Under the influence of the ADL/Hillel compact, speaking for the Holocaust Marketing Industry (Holocaust Inc.), it is known widely to be “Institutional Censorship.” ADL/ Hillel, with its

tens of millions of dollars and its presence on more than 500 American campuses, is in the business of censorship. Through the entire Manual, this purpose is made explicit. There is not one passage, one word, that encourages a free exchange of ideas about the gas-chamber question. It is all to suppress, censor, and deepen the taboo against free thought.

**SECTION III:
Taking Action Against Holocaust Denial in Newspaper Advertisements**

[This is where the ADL/Hillel Partnership gets down to business. This is how they do it. This is what student journalists are up against. I can only give edited excerpts here of this lengthy Manual on how students and all levels of the university are pressured to work against intellectual freedom on the Holocaust question.]

Be proactive. Meet with your campus newspaper editor and advertising manager every year. Establish a close working relationship.

Let them know what Hillel does on your campus: upcoming events, speakers, student leaders and new staff.

Ask them how you can better inform them so that Hillel can receive coverage in their newspaper.

Ask if they are aware that groups such as Bradley Smith’s Committee for Open Debate on the Holocaust (CODOH) seek to place Holocaust denial ads in school newspapers.

Advise them of ADL’s research on Bradley Smith and Holocaust denial.

Emphasize that they have the right to refuse to publish any material the editorial board deems offensive or inappropriate. Holocaust denial ads are untrue and offensive. The First Amendment does not guarantee that editors must print all content that is submitted.

Urge them to educate all advertising staff about Holocaust denial.

Encourage them to create and implement policies regarding acceptable advertising which they can reference when declining to run hateful ads.

Meet with your school’s ombudsman, dean of students, public affairs director and president annually.

Update them on Hillel activities, find areas of common concern and apprise them of the continuing threat of Holocaust denial ads.

Advise them of ADL’s research and advocacy on the threat of anti-Semitism and Holocaust denial.

[What is this “threat” in asking questions about the Holocaust—who is threatened, how are they threatened?]

Ask them to encourage students to use the campus media as a tool for civil and respectful dialogue instead of hate or bigotry.

Ask them to engage the student leadership of the campus media in a dialogue regarding their rights and responsibilities as journalists.

Ask them to urge faculty members and top administrators to take a public stand against the use of the campus newspaper to spread hateful propaganda. Administrators always have the right to criticize an article or the decisions made by newspaper staff.

Build relationships with members of various student organizations before a crisis occurs. Host a reception where student leaders from different organizations can meet with faculty and administrators to start to create the relationships that will build trust and dialogue between the groups.

Compose a list of local key contacts, including their emergency contact information, and share it with your important partners. Include:

Student Hillel Board President
Lay Hillel Board Chairman
Student Communications Chair

Continued on page 10

Martyrs for Truth and Freedom

Today Holocaust revisionism is illegal in eleven European countries. These include: Austria, Belgium, the Czech Republic, France, Germany, Lithuania, Poland, Romania, Slovakia, Spain, and Switzerland. Holocaust revisionism is also illegal in Israel. Punishment under these repressive laws may range from months to as much as twenty years in prison.

Several countries without specific Holocaust revisionist (denial) laws have utilized other laws to punish publishers and writers that challenge Holocaust orthodoxy. These include but are not limited to: Canada, United Kingdom and the United States. The United States has cooperated with European governments to deport individuals who had committed no crime in the US to countries that would imprison

them for what amounted to "thought crimes."

One of the worst offenders of free speech and human rights is Germany. German universities have withdrawn PhD titles from people who they have deemed have committed "thought crimes." Germany's biggest Police department is the one called "department for state protection", the new German Gestapo; Germany employs specially trained, politically reliable public prosecutors to do nothing but prosecute political cases, most of them being "thought crimes"; every German law court has departments called "State Protection Chambers" which conduct nothing but political trials against all sorts of "political crimes"; the German Federal Police compiles a secret list of publications which are prohibited

in Germany by any law court; the German authorities burned many thousands of books and other publications in recent years for allegedly breaching German anti-discrimination laws, even if German professors testified on trial that some of these books are scientific and should be protected by the internationally guaranteed human rights.

We demand justice now! We demand justice for the political prisoners. We demand justice for the thought criminals. We demand justice for all writers, researchers and publishers who languish in the prisons of the thought police. We demand justice for all thought criminals who are imprisoned for holding dissenting opinions. We can no longer sit idly by while our freedoms erode. We shall all hang together or we shall all hang separately.

2009 List of Incarcerated and Indicted Revisionists

Whittle, Stephen

("Heretical Two" deported US asylum seeker)
A8041AA Wing E5-19
HMP Leeds
2 Gloucester Terrace
Stanningly Road
Leeds, LS12 2TJ England

Sheppard, Simon ("Heretical Two" deported US asylum seeker)

A8042AA Wing E5-19
HMP Leeds
2 Gloucester Terrace
Stanningly Road
Leeds, LS12 2TJ England

Contact Paul for Heretical Two Fund at:
admin@drypool.org

Ernst Zündel

J.V.A. Mannheim
Herzogenried Str. 111
D - 68169 Mannheim
F.R.G./BRD
Germany

Gerd Honsik

Justizanstalt Wien-Josefstadt
Wickenburggasse 18-22
1082 Vienna,
Austria

Attorney Sylvia Stolz

JVA
Oberer Fauler Pelz 1
D- 69117 Heidelberg
Germany

Wolfgang Fröhlich
Justizanstalt Wien-Josefstadt
Wickenburggasse 18-22
1082Vienna
Austria

Horst Mahler
JVA Kaisheim
Abteistraße 10
86687 Kaisheim
Germany
(Below is the account number if you wish to support Mahler.)

Horst Mahler
Berliner Volksbank
KTO-NR. 5194719002
BLZ 10090000

Dr Fredrick Töben
c/o Cadell Training Centre
Locked Bag, Cadell 5321
South Australia
(Frederick was released from jail on 12 November.
Great news.

*AT LARGE BUT CURRENTLY
UNDER INDICTMENT*

Vincent Reynouard (correspondence)
c/o Marie Pererou
24, avenue du General de Gaulle
B-1050 Ixelles
Belgium

Vincent Reynouard
If you want to send money to Vincent the best way is to send one or two bank notes in an envelope and — without mentioning any name—address it to:
V.H.O.
BP 256
B-1050 Bruxelles 5
Belgium

Georges Theil
6 Rue Gallice
F-38100
Grenoble
France

Treblinka - More Bumblings from Bomba (Part 2 of 2)

Thomas Kues

I will here continue without further ado my review of the full transcript of Claude Lanzmann's 1979 interview with Treblinka eyewitness Abraham Bomba begun in SR#166. The document in question is downloadable from the USHMM website (http://resources.ushmm.org/intermedia/film_video/spielberg_archive/transcript/RG60_5011/7B46C4F8-EAEA-42BB-B0BC-FD3D05FA6599.pdf or visit <http://resources.ushmm.org/film/> and search for Bomba).

Mass Graves and Cremations

The Höfle telegram shows that up to the end of December 1942, a total of 713,555 Jews were deported to Treblinka. Orthodox historians claim, without a shred of evidence, that virtually all of them were killed with engine exhaust fumes immediately upon arrival. But how did the SS manage to dispose of this vast amount of corpses? Bomba tells us:

"After they were gassed the spectacle had already started, and the people from the other places, the gas chamber, worked already taking out the people clamped one to another, because even after their death they clamped to one another

to be close to one another, not to be apart from each other, in life time and also in death.

That is how they took them out of the gas chamber and to the places where they put them for a while, they dug a big trench and put them there, but that was not the end. After that they dug them out and put them on top of each other, body by body, and burned them like an *autodafé* in the time of the inquisition in Spain. They burnt all those bodies on top of another" (p. 52).

As we have already seen, Bomba arrived at Treblinka in early October 1942 and escaped

from the camp three months later. Established historiography has it that the exhumation and cremation of corpses at Treblinka commenced in March 1943 (Y. Arad, *Belzec, Sobibor, Treblinka*, p. 173). Aside from Bomba, there are only two witnesses who speak of earlier cremations: Samuel Rajzman and Richard Glazar (Graf & Mattogno, *Treblinka...*, p. 39, 142).

The only eyewitness to have provided information on the dimensions of the Treblinka mass graves, Eliahu Rosenberg, spoke of graves each measuring 120 x 15 x 6 m. Given a 0.5 m thick top layer and a maximum density of 8 corpses per cubic meter, each grave could have contained at most 79,200 bodies, so that 9 such graves would have been needed to contain the 713,555 Jews that had been deported to Treblinka (and allegedly killed there) up until the time of Bomba's escape (cf. Graf & Mattogno, *Treblinka...*, p. 138). Bomba, however, knows of only one "big trench".

It is further worthy of note that Bomba does not mention with a single word the fuel needed for the incineration pyres. One might think that the procurement of the firewood necessary—more than 100,000 tons in total (ibid., p. 150)—and the work involved with it would have caught his attention!

The Escape

Bomba's story of his escape from the "death camp" begins reasonably: he and two other inmates hid beneath a pile of clothing in a warehouse, and then sneaked out after nightfall. What supposedly happened next is, however, more difficult to lend credence to:

"B. (...) The only place to escape from Treblinka, the safest place, was to the Lazarett, because

otherwise you had 4 or 5 different gates to go around, where it was very dangerous. There was barbed wire, and it was almost impossible to get through. Coming out from the barracks, we didn't see anybody, all we saw was a huge place for burning, burning clothes, paper and people. And we had to go through that place to get to the wire fence, where there was only one fence to go through.

C.L. You mean you went...

B. Through that fire too...

C.L. Through the ditch of the Lazarett?

B. Through the ditch. We wore some clothes on top so that we wouldn't get burned, and we just went through.

C.L. You went into the ditch of the Lazarett?

Bomba then claims that the members of the Jewish Elders Council in Czestochowa fully well knew the "truth" about Treblinka, but did nothing to warn the others, as they sought to save themselves and their relatives by ingratiating themselves with the Germans.

B. Like a fire. We went through there. One of us in the third one (sic), when we came to the barbed wire fence, we put some clothes on top of it and went through that fence, one on top of the other. It just happened that Saturday night that the Ukrainians were all drunk, and nobody was in the watchtower. There was no-one around" (pp. 32-33).

It is hard to refrain from pointing out that, with a little reconnaissance, Bomba and his pals could have sneaked out of the

camp without having to wade through fire with some rags on the head for dubious protection. Not to mention the absurdity of the camp staff leaving a huge fire unattended! The whole scenario makes for a good Monty Pythonesque sketch, not for a testimony believable to people over the age of 5.

After the miraculous escape from the death camp, Bomba and friends did not try to escape from German occupied territory, but instead went from Zagrodiniki to Warsaw where they took a train to Czestochowa to find relatives still living there.

Bomba's Return to the Czestochowa Ghetto

After having themselves smuggled into the Czestochowa ghetto, Bomba and his fellow escapees set out to inform the 5,000 Jews still remaining there of the "truth" about Treblinka. However, the Czestochowa Jews were not very willing to believe their story. Bomba recalls their reactions:

"Something is wrong with all of you. Either you are out to get something here, or you want to do something. We don't believe you. You must be crazy. The way you look, the way you behave, you must be crazy, because that is impossible" (pp. 40-41).

Some women in the ghetto "could never believe" the stories of Bomba and went to see the ghetto commandant Degenhart:

"B. (...) They went to him and told him, 'We know that there are people from Treblinka who came over here, and they are making a panic and telling everyone that everybody is dead.'

C.L. Jews went to Degenhart?

B. Yes, Jews went and told him. And do you know what he

said? "They have run away from Treblinka, let them stay as long as they can" (p. 42).

Bomba then claims that the members of the Jewish Elders Council in Czestochowa fully well knew the "truth" about Treblinka, but did nothing to warn the others, as they sought to save themselves and their relatives by ingratiating themselves with the Germans. All were later killed, however, either sent to Treblinka or shot at the local Jewish cemetery (p. 43). In spite of this supposedly treacherous behavior, our witness maintains that

"The Jewish people—and I want you to know this—is a strong nation. No nationality would have survived if that had happened to them. Take the Polish people, the French people or any other people—they would break down like flies. But the Jewish people have a will, a will to live. I mean to live even in suffering" (p. 44).

To summarize: the Jewish people possess an immense collective will to survive, but their leadership in Europe during the war consisted of cowards and traitors who assisted in having their fellow Jews deported to death camps and who sought to save their own skins by sucking up to an enemy who planned to exterminate each and every one of them!

Tales from Treblinka

No Holocaust story would be complete without a dose of insane, sadistic violence perpetrated by demonic SS men. Bomba relates:

"Like the guy Lalko [Kurt Franz]—his specialty was in taking out the nicest, healthiest men and without saying anything just going over and taking out his gun and killing them" (p. 72).

On one occasion Bomba gets very sick and asks his foreman to

be sent to the "Lazarett" and killed and thus be spared his pains. "He looked at me as if I was crazy. He asked me 'How long have you been working here?' I said 'I've been working here for about 5 or 6 weeks already'. '5 or 6 weeks!' he said. 'Go to the kitchen and tell the man to give you some whisky. When you've got some whisky you will feel better'" (pp. 69-70).

Generally, Treblinka was hell on earth, but sometimes the Nazis stopped their random butchering and baby killing for a moment and suddenly turned humane:

"B. (...) It happened in Treblinka that a woman coming in with a transport from a town near Warsaw—I don't know how, but she knew what was going to happen. She took out a razor and cut the throat of one of the workers.

C.L. One of the Jewish workers?

B. One of the Jewish workers. One of them tried to rescue him, and she cut his throat with the razor. The other one—as a matter of fact he was the 'capo' of the barbers—she cut his throat too. He survived, but the other one, who was what I would call an 'Over-capo', died. The Germans took him to the hospital and tried to do everything they could to rescue him but they could not succeed. The only grave of a man dying in Treblinka was his, in which he was buried, a natural grave like any other human being's all over the world" (p. 63).

This singular honor was bestowed upon the dead man "because he was like a hero for them—a Jewish hero for the Nazis"—"All the Germans went to the funeral, all the people working there in Treblinka had to stand at 'Appel' and they had to salute the body going through to be buried" (p. 64). Naturally, we will have to

suppose that with the funeral ceremony finished, Kurt Franz and his companions in genocide resumed their diabolical mass murdering.

Conclusion

There is not much need to discuss in depth the reliability of Bomba as a "Holocaust" eyewitness. From the haircutting in a jam-packed gas chamber turned into a vacuum chamber, to the escape route through a burning pit—his story is a sad mess of contradictions and absurdities. One can only draw the conclusion that Bomba is either a slightly mentally deficient liar, or else delusional. Perhaps sensing his own lack of credibility, Bomba resorts to making vague references to other, supposedly overwhelming evidence:

"But not only witnesses, the Germans themselves have filmed all those places, they have photographed all those places which took in the people, where they were gassed and the corpses of the dead people were taken out, which they cannot deny. The Germans themselves know they are guilty of this thing that they did to our people" (p. 62). If Lanzmann was striving to reach the truth about the Holocaust—which he most certainly wasn't—he would have asked Bomba about those wartime photos and films of gas chambers, because no other person on Earth has laid eyes on such material! As for the eyewitness evidence provided by Bomba himself, it is all too obviously inadmissible. The fact that Lanzmann promotes Bomba's tears as prime evidence for the alleged gas-chamber mass murders at Treblinka, while cutting from the released documentary a number of statements which clearly reveal this witness as a brazen liar, speaks volumes about the nature of the Shoah propagandists.

I Have a Dream

Robert Faurisson

October 15, 2009

To each his own dreams!

Amongst mine is this: there will come a day when, in a vast gallery of photographs, a revisionist freely displays, one by one, the dismal mugs of the thousand or so people, men and women, who since the 1940s have made a mark for themselves in upholding the lies of "the Holocaust" and the "gas chambers".

In the main room will hang, in pride of place, Elie Wiesel, Simon Wiesenthal, Otto Heinrich Frank (Anne Frank's father) and Simone Veil, as well as an array of heads

of State (in particular, all the successive presidents of the United States), not forgetting the top-flight intellectuals like Jean-Paul Sartre or prestigious historians like Fernand Braudel. The photos of members of the lawyer tribe, such as Robert Badinter, and of gossip hacks, like Madeleine Jacob and Edwy Plenel, will be relegated to an annex for refuse storage.

The photos will all be connected to computers on which visitors can read, see and hear what those figures and thousands of other liars or smooth-talk peddlers have accumulated in the way of "Holocaust" lies, inventions, dishonesty, fraud, slander and insults along with calls for hatred, violence, censorship and repression against the revisionists.

But I shall have quite a few other museographic ideas to suggest, which will make the place a living, active and even, as they say, "interactive" gallery.

The jackals and vultures who, still today, are running or flying to the aid of the Great Lie are hereby warned that a place awaits them in that gallery. If ever some day, on a change of wind, they should feel a sudden urge to be forgotten, to give us the slip or plead that their "errors" were committed "in good faith", or even attempt somehow to cover their tracks, the photographic exhibition will be there to refresh their memory and remind them of their wickedness. There will be no Great Atonement for the apostles or devotees of the Great Lie.

L. A. Rollins

A brief reply to the review in *Smith's Report of his The Myth of Natural Rights and Other Essays*

Overall, I'm pretty happy with Martin Gunnels' review of my book, *The Myth of Natural Rights and Other Essays*, in *Inconvenient History*, Volume 1, Number 2. I am glad he likes "Deifying Dogma," my review of Michael Shermer and Alex Grobman's book, *Denying History*.

However, I take issue with one of his statements regarding my

1983 essay, "Revising Holocaust Revisionism." I did not declare that "Holocaust revisionists in general" had spread falsehood. I did cite several examples of Holocaust revisionists who had spread falsehood—David Hoggan, Austin J. App, Richard Verrall, Paul Rassinier, Udo Walendy, David McCalden—in order to substantiate the point that the IHR had spread falsehood by publishing and/or selling the falsehood-containing writings of these revisionists. As for the IHR, I said it had spread some falsehood along with the truth it had spread.

Gunnels wonders why, in that 1983 essay, I did not try to revise Butz's *The Hoax of the Twentieth Century*. The reason is that I had

not found the kind of outright falsehoods in that book that I found in some other Holocaust revisionist writings. (I did not find all of Butz's assumptions and arguments completely convincing, however. Hence my continued skepticism about Holocaust revisionism even after reading Butz's book.)

As I said, overall, I'm pleased with Gunnels' review (though he didn't mention any of the satirical pieces in the back of the book—"Lucifer's Lexicon," "An Open Letter to Allah," and "Ode to Emperor Bush"). I'm glad that *Inconvenient History* published it.

Thanks

Banged Up: Survival as a Political Prisoner in 21st Century Europe

by David Irving

Focal Point Publications,
Windsor, England, 2008.
146pp., illustrated, with notes, indexed.

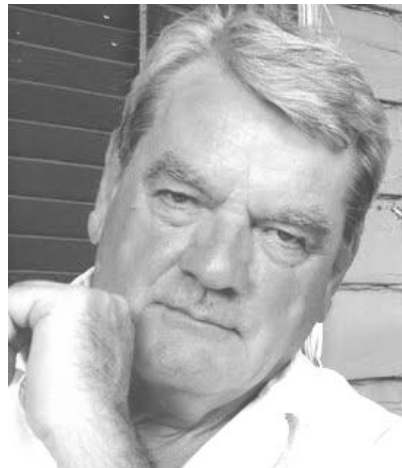
Reviewed by Richard A. Widmann

Banged Up is David Irving's autobiographical account of his arrest and 400 days of solitary confinement in an Austrian prison for having presented what amounted to inconvenient history at a lecture some 16 years prior. This handsome edition jammed with many photographs describes Irving's failed attempt to speak in Austria in November 2005 and the harrowing details of his capture by State Police with weapons drawn at the head of a man whose only crime was speaking and writing history which is deemed illegal in Austria and several other once-free European countries.

The tale of Irving's arrest is captivating and reads like the Mickey Spillane novels that Irving says he read while in the Viennese prison (his captors thought it too risky to allow him access to non-fiction). The subsequent chapters of *Banged Up* which recount his time in prison do not measure up to the story of his arrest or even ultimately the story of his release. These chapters are apparently taken directly from Irving's prison memoirs and from various letters that he penned while incarcerated for thought crimes.

The tales of strange inmates and lousy conditions experienced in prison are at times redundant. Irving also does a fair amount of self-promotion throughout these chapters, telling of earlier days and

best-selling books, large crowds and positive reviews from around the world. While this may be justified based on today's proverbial blackout of Irving's writing, those most likely to read this volume are already aware of his glory-days as a bestselling author. We do gain some insights into the man, Irving, but those most familiar with his writings will learn little that is earth-shaking.



David Irving

What is significantly missing from this volume is Irving on the Holocaust, the very subject that resulted in his imprisonment in the first place. There can be no doubt, except for the hardcore anti-revisionist and anti-Irving crowd, that David Irving is not a Holocaust denier. Despite the ruling in the David Irving v.

Penguin Books and Deborah Lipstadt trial, such a charge is both foolish and inaccurate. Irving has spent his life largely writing about leading personalities of the Second World War and has written incredibly little about the Holocaust. Irving's Holocaust-related troubles really began when he agreed to be a defense witness for the much-maligned and currently imprisoned Ernst Zuendel. His statements at this trial in 1988, his subsequent publishing of *The Leuchter Report* and his provocative comments that followed made in speeches around the world raised up an army of detractors and enemies who sought to bring him down.

Throughout *Banged Up*, Irving mentions that he has three books in the works. The first, *Churchill's War Volume 3* is said to be nearly complete. The second and third books, one a biography of Heinrich Himmler and the other Irving's memoirs, captivated a significant portion of his time while held in Austria.

While mention of the Himmler book may raise excitement in some circles and eyebrows in others, the brief comments reveal little as to what Irving will ultimately write about the Holocaust—a topic that surely cannot be avoided in such a biography. Irving flip-flops even in this slender book, leaving the readers little idea what to expect in

the forthcoming book. He describes Himmler as a man who “achieved so much that was both grotesque and spectacular.” He also calls him “the evil executor of what is now called the Holocaust.” Such comments, left with no explanation, leave the reader expecting that Irving will lay the blame for much of the traditional Holocaust story directly at Himmler’s feet. Irving notes that Himmler’s daughter Gudrun thinks exactly that, even predicting that he will “demolish her late father purely in an attempt to rehabilitate [him]self.” Irving however asserts that such a prediction is incorrect.

Revisionists are likely to find some of Irving’s statements disconcerting. He mentions for example that the diaries of Frau Himmler only refer to the Jews “two or three times.” He comments “Himmler had seemingly not mentioned the Holocaust to her.” He sums up the situation by saying “Himmler had obviously been keeping his (often horrific) secrets to himself.” But here of course no evidence of the “horrific secrets” is offered. Irving also refers to the deportation of Hungarian Jews to camps in Germany (the Hungarian Jews were actually sent to camps in Poland, primarily Auschwitz). He also describes Belzec as an “extermination centre” without any explanation in support of such a conclusion. Oddly, he also makes a brief comment about the author of *The Destruction of the European Jews*: “I think highly of [Raul] Hilberg; in fact he shared many of my views.” Irving does not explain which views the two shared.

Also missing from this account is any explanation of the widely reported “recantation” of Irving’s Holocaust views that circulated through the world’s press immediately following his arrest. At the time, the press announced

that Irving said, “I made a mistake when I said there were no gas chambers at Auschwitz.” Some theorized that Irving was posturing to reduce his sentence to speed his return trip to England; others believed that he had made an honest recantation of earlier spoken views. Either way, this volume sheds no light on the situation.

Here and there we get glimpses of Irving’s abrasive personality which many excuse for what he has gone through and what he has accomplished. He also makes a number of unnecessarily provocative statements about Jews. Irving seems proud for example of his announcement that “Mel Gibson was right,” his most quoted statement following his release from incarceration. Irving never explains what he meant, but rather simply says it was time for “counter attack.” Such statements win Irving few friends.

Banged Up belongs on the shelves of Irving collectors and those interested in the evolution of Orwellian tactics now practiced in once-free Europe. It reveals a terrific writer but a hardened man, perhaps made so by his enemies. It will no doubt leave revisionists frustrated that so little is revealed about his real thoughts on the Holocaust. It will leave the anti-Irving crowd even more certain of his “anti-Semitism.”

Clearly, we will have to wait for Irving’s Himmler biography to determine what he really thinks about the Holocaust. Based on the current volume, it is likely to irritate his detractors as well as revisionists. Regardless, few interested in World War Two or Holocaust history will want to neglect buying it to see what Irving has to say.

IRVING UPDATE!

Yeshiva World News
November 15, 2009

[Excerpts] A group identifying themselves as “anti-fascist hackers” broke into the web site and AOL e-mail account of controversial British historian and accused Holocaust-denier David Irving and obtained his private communications as well as attendee lists for his current U.S. speaking tour.

The hackers posted Irving’s e-mail correspondence online, as well as the user name and password for his web site account and AOL e-mail account, which shared the same password. The hackers also posted the e-mail addresses and other personal information—such as names, phone numbers and shipping and credit card billing addresses—of people who made donations through his web sites, purchased his books or bought tickets for his appearances.

The data was posted on the WikiLeaks site Friday evening in advance of Irving’s Saturday speaking engagement at the Catholic Kolping Society of America in New York City. The organization reportedly canceled the event on Friday after someone contacted it. The organization canceled the engagement after learning that the event was scheduled for Irving.

The location of Irving’s engagements are generally kept secret and announced to attendees only at the last minute to prevent protesters from appearing at the venues or pressuring facilities to cancel Irving’s reservations.

Irving's web site was inaccessible Friday evening and calls to cell phones belonging to Irving and his assistant went unanswered. But Michael Santomauro, whose correspondence with Irving was among those posted online, confirmed that the e-mails were authentic and that Irving had been hacked.

Santomauro identified himself as the "Michael Singer" who had booked Irving's New York speaking engagement. He told Threat Level that around 7pm Friday evening an e-mail was sent out by the hackers from Irving's AOL account shortly before Irving was scheduled to give a talk in New Jersey. The e-mail was sent to a list of Irving supporters with the subject line reading: "ADVISORY: Anti-Fascist Hack-

ers Destroy Holocaust Denier David Irving's Website and Release Private Emails, Attendee Lists."

"We have a complete back-up, in any case," he wrote. "Half the files [the hackers] posted were already publicly available on the website, like the Radical's Diary. Other items they appear to have invented. We shall be apologizing to the many people who may find themselves inconvenienced by these juvenile cyber-nasties. We are puzzled that they are so frightened by historical debate."

[Sincerity is an interesting human quality. It's interesting to consider the fact, for example, and I believe it is a fact, that these "anti-fascist hackers" are doing their work out of a deeply felt sincerity. They truly feel, they truly believe, that to question the

Holocaust story is "immoral." Only "pigs" would do it.

It is the same with suicide bombers who sacrifice their own lives to murder those they sincerely believe are associated in any way with those who the bomber believes, sincerely, are behaving in an importantly wrong way. What expression of sincerity goes deeper into the human soul that the willingness to die for what you believe?

This suggests that sincerity is not a good in and of itself. Oftentimes the deepest expressions of sincerity cover for inhuman drives, as with the "anti-fascist" hackers that broke into Irving's Website. With a little luck they will be nailed for exactly that—breaking and entering.]

ADL/HILLEL JOIN FORCES—Continued from page 2

Lay Hillel Communications Chairman
ADL Regional Office
Hillel Regional Office
University President's Office
Dean of Students
Ombudsman
University Public Affairs Director
Campus Security
Local Jewish Community Relations Council
Local Jewish Federation Director
Local Jewish Public Affairs Director

[They write] Help bring anti-bias education programs to campus. This can be run through the Dean of Students office, the residence association, student union, Hillel, or other campus groups.

[ADL/HILLEL contract is sincere about representing the "anti-bias" forces on campus. It is laughable on the one hand, but there is something dirty about it too. A soup of sincerity mixed with a soiled hypocrisy, the felt necessity to control information, to control debate, to control what is printed in newspapers, to control what is to be left unsaid.]

If an advertisement is placed in your campus newspaper, it is important to strategize your response.

If a Holocaust denial advertisement appears, it is best to begin by privately expressing your deep concerns with the highest-ranking person on the school newspaper, i.e., the editor in chief, the publisher, or the advertising manager.

Ask the editor to publicly denounce the ad and its content. Encourage the editor to educate the editorial and advertising staff about the situation and the harm it inflicts on the Jewish community.

Contact the Anti-Defamation League.

Notify Hillel student leaders and professional staff. Work with students to turn this incident into a positive community-building experience.

Call for a retraction and apology from the school newspaper.

Ask for a letter of support from the school administration.

Characterize the newspaper's action as unfortunate, misguided and misinformed.

Utilize ADL's research on Holocaust denial and anti-Semitism.

Point out that Hillel seeks to strengthen the campus community and that concerted action can lead to a more harmonious campus.

Alert the appropriate school administration officials to the probable fall-out from this incident including a sense of anger among Jewish students and community members and media interest. Ask administration officials for a letter of condemnation

from the president and for their assistance in gaining a retraction from the newspaper.

[What you have above is how the ADL/Hillel Manual instructs student journalist on how to make certain that no revisionist question is ever allowed to be asked that might raise questions about how the Holocaust story is being marketed and how, if one such question slips through the ADL/Hillel censorship net, to best humiliate and punish everyone who had anything to do with the question having been asked.]

Clemson University

In spite of the ADL/Hillel campaign to close down the CODOH Campus Project, the Eisenhower ad ran three weeks in *Mass Media* at University of Massachusetts-Boston. The staff at *Mass Media* allowed no comment to appear in its pages.

This past week the Eisenhower ad began to run in the *Clemson Tiger*. Having been reminded by the ADL/Hillel folk that it is necessary to be pro-active, once we had ascertained that the ad had actually been published I sent a press release nationwide to announce the event, and I copied it to the *Tiger* staff so that they would not be caught off guard when they are attacked.

Here's the release

FOR IMMEDIATE RELEASE

13 November 2009

The Clemson University Tiger published an ad this date asking why Dwight D. Eisenhower, in his book *Crusade in Europe* published in 1948, did not mention German weapons of mass destruction (gas chambers).

Committee for Open Debate on the Holocaust (CODOH) has run similar ads asking brief questions about World War II in student newspapers at some 30 colleges

during 2009. Reaction to the ads has oftentimes caused some controversy, but nowhere has any academic attempted to answer the "Eisenhower" question.

In September, when this question was asked in the *Harvard Crimson*, special interests put so much pressure on the *Crimson* that its president, and then the entire *Crimson* staff, apologized. They used a language that shamed them as men and women, and humiliated them as journalists. The *Crimson* staff actually wrote, under pressure, that such a question as the one I ask about Dwight D. Eisenhower should never again be asked in the pages of any student newspaper in America.

CODOH congratulates the *Clemson Tiger* in standing with the ideal of intellectual freedom in running this ad. Our ad "denies" nothing. Our ad makes no "accusation" against anyone. Our ad proposes no "conspiracy theory." Our ad asks a question. Let's see how many academics, let's see if one academic, at *Clemson University* will try to answer the question in the pages of the *Tiger*.

CODOH is willing to be surprised.

CODOH would hope that special-interest groups would not try to publicly humiliate the editor and staff of the *Tiger* with the intention to institutionally "censor"

this ad as they did the staff of the *Harvard Crimson*. For student journalists to refuse to break under special-interest attack by influential and highly connected individuals and groups takes a special self-confidence, and an especial respect for the ideal of a free exchange of ideas.

It's what is known as "journalistic integrity." If that is not what it is known as, we are here to be corrected.

The President of the *Harvard Crimson* apologies here: <http://holocaustquestion.blogspot.com/2009/09/harvard-crimson-censors-codoh-ad-after.html>

The *Crimson* Staff: Don't Ask, Don't Tell Journalism is here:

<http://holocaustquestion.blogspot.com/2009/09/harvard-crimson-dont-ask-dont-tell.html>

YOU TUBE

COFFEE WITH BRADLEY SMITH

This is the title of the new CODOH You Tube project. Doyle Gudgeg had been encouraging me to use You Tube for months. Hernandez began bothering me about it weeks ago. It's one of those things. "Everyone" uses You Tube. Especially the young. It's largely

amateur stuff, which is just right for me.

Two months ago I finally invested in a Web cam, a good camera and a tripod. I could not find the right moment to begin the work. What was I going to say, first time out? One morning I said to hell with it, told Hernandez to set up the camera because we were going to do our first shoot.

I talked on camera about the concept for the project, that we had not worked it out yet, discussed what I would talk about and what I would not talk about. I was six minutes into the shoot when the house phone rang. Talk about amateur. I'd forgotten to disconnect it. We stopped filming, then left those minutes as our first You Tube video. Then we got it together, stopped laughing, and shot the second six minutes or so of me introducing myself for our second video.

In the event, it looks like I was right to decide that it would be better to get it done, than to get it right. The reaction among revisionists has been enthusiastic without exception. Better than I had hoped for. No one is saying the little videos are perfect, but there they are. A revisionist talking openly to people all over the world about stuff they cannot talk about in their real lives.

We have filmed five short videos this month. They are titled:

- Smith Introduces Himself, Part I
- Smith Introduces Himself, Part II
- Smith on Head Surgery**
- Smith on Simon Wiesenthal
- Smith on Buchenwald.

The first video was filmed on 29 October, 19 days ago as of this writing, and has been viewed more than 1,000 times. The others have been viewed in total about 1,500 times and the numbers are all

growing. When we send press releases now, and news and updates, we are linking to a couple of the videos. No one else among revisionists is doing anything like this. I think it is very much worth the while, and that the shoots will become increasingly professional and effective.

**With regard to the note above about head surgery. A month ago the VA dermatologist found I had a squamous cell carcinoma on the right temple. She scheduled surgery for the next week where a doctor Mafong cut it out. It had not reached bone, so there is no expectation of any further issue with it. On camera, however, it looked like a bloody mess. I hadn't thought about that. I did a brief shoot explaining the story. In the end it was kinda funny. I'd had head surgery.

This work is funded entirely by people who read *Smith's Report*. If you can help please send your check or M.O. to address above, or go online to <http://www.codoh.com>

Abraham Foxman was saying that if anyone needs head surgery, it's Smith. That he ought to have "the entire brain excavated." It just came out that way. I think that's one of pluses of filming without rehearsal. Gudgel and others have explained some of the minuses in filming without rehearsal. I'll work it out.

I want to thank those of you who came through so generously in response to my call for help here last month. It's made all the difference. I was in a mode of steady-state anxiety there for awhile, but now it's gone. Now, with a few bucks in the

bank, we can joke around about head surgery.

The trick of course is that every month is a new month, with new issues and, always, new opportunities. I don't want to give the impression of being envious, but Abraham Foxman does have a budget of \$50-million dollars and wants to bring me down. We don't want that, do we? We want to go our own way, undercut the ADL/Hillel Axis, and take the message of revisionism and freedom of thought and equal access to the press for all of us. Sounds like an American ideal to me.

Bradley

Smith's Report

is published by
**Committee for Open Debate
on the Holocaust**
Bradley R. Smith, Founder

For your contribution of
\$39
you will receive 12 issues of
Smith's Report.

In Canada and Mexico--\$45
Overseas--\$49

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And then it was Christmas 2009

Friend:

Merry Christmas!



Lil' Brad, Big Brad, Irene and Anthony
Three of us are looking at something to our right.
Someone is trying to make Anthony laugh.
Anthony's thinking about it.
Lil' Brad sees right through it.



Anthony at 2 weeks.



What a difference a year makes



Selah Camille last Christmas



Selah Camille this Christmas



Lil' Brad as a mature 4-year-old

To the left the same kid a couple years back.
No comparison.



Just because it's a good foto.

Brad is in kindergarten now. He's very quick, but he hasn't yet gotten the hang of the sitting-quiet-and-reading thing. He's full of energy, challenges everyone, and is willing to complain when things are not right, in his eyes. I look forward to the day when we can get him into a soccer league. That's what he needs. A reason to run, and to run and to run and to shout and laugh and keep busy. Maybe next year.

Selah Camille is prettier each year. It's not all laughter and shouting for her, despite the two photos. She oftentimes expresses her feelings with a posture of shyness and gestures that are more typically reserved to older girls depicted in films based on Jane Austin novels. Difficult to describe, but above her age and station in life.

Anthony likes to jump up and down in his stroller, jump up and down on the couch and the floor and anywhere where someone will hold him. He's starting to try to walk. A few more weeks and he'll be into everything.

Irene is busy with keeping house in her meticulous way, teaching the children's class at church, helping care for two grandchildren, four dogs, three cats, two or three dozen parakeets, a parrot, and yours truly.

Once we had these photos in the machine she pointed out to me that I am wearing the same *chaleco* (sleeveless sweater) that is in the last three or four Christmas letters. I believe that's so. I see I am also a little too casual about how I pose in it. I must be more thoughtful about my appearance.



This is pretty much how it is.

Apologies to those of you who have written me these past few months and to whom I have not yet responded personally. It's been one thing then it's been something else. At the same time, there's a lot of good news around here. We're all healthy. We own our house, there's no mortgage so we are not at risk in the current meltdown, and we own a '99 Jeep Cherokee, paid for.

Cool, eh?

And then there is a lot of work to do. I still find it interesting, worthwhile, and diverting. That in itself is a blessing, and I am thankful for it as the blessing it is.

At the same time, we all have friends this Christmas season who are in prison or in hiding for being unwilling to leave this work to others. None of us knows how we would act if we ourselves were threatened with years in prison for, simply, being unwilling to keep our silence when confronted by the State and the threat of prison.

This is a proper time of the year to be particularly aware that revisionism addresses moral and ethical issues, not just historical ones. The desperate need felt by some to imprison and ruin those of us who express doubt about what we are supposed to believe is a moral issue. Belief is to be born in conviction, not as a reaction to intimidation and the threat of force. At the same time, in our culture, we are called upon to "love" those who would ruin and imprison us.

The subtleties of the moral life.

We wish all of you a beautiful Christmas and a fine New Year.

Irene and Bradley